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The Princeton Seminary Bulletin

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Vol. XL SUMMER 1946 Number 1

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The Princeton Seminary Bulletin

VOL. XL PRINCETON, N.J., SUMMER 1946 No. 1

THE ANNUAL COMMENCEMENT

BECAUSE of war and post war conditions, the Seminary has been holding four commencements a year, but it is expected that in the future, as in the past, there will be but one, the May Commencement held in the University Chapel. This occasion in nineteen-forty-six was marked by a great gathering of alumni, and an inspiring address by Professor Herbert H. Farmer of the University of Cambridge. His message, entitled "The One, Holy, Catholic, Apostolic Church," appears in this issue.

It was a most joyous time as friends gathered at class and club reunions, at the President's Reception at "Springdale," and at the Alumni Dinner. They had come from every part of our country and from mission and military posts scattered throughout the world. There was relaxation from the war tension and a universal spirit of gratitude to God for his marvelous goodness to us.

All were conscious, however, of the price of war. Professor Bela Vasady, a graduate student of the Seminary in 1925 and now Professor of Theology in the University of Debrecen, Hungary, pictured the desperate plight of the people of his country and made an eloquent plea for material assistance, but more especially, for the unity of the Spirit among Christians the world around.

An hour was set aside for a service in commemoration of those alumni who gave up their lives in the World War. Doctor Robert D. Workman, President of the Alumni Association and Chief of Navy Chaplains during the war, presided. Four returned chaplains sang "When I Survey the Wondrous Cross." President Mackay called us to a spirit of gratitude for the past and a dedication to the righting of wrongs still prevalent. Doctor William Barrow Pugh, Stated Clerk of the General Assembly and Chairman of the Commission on Army and Navy Chaplains during a great part of the war, made the following citations:

KARL PORTER BUSWELL

Karl Porter Buswell was a student in the Seminary 1924-25; commissioned as a Chaplain in the United States Naval Reserve from the Community Presbyterian Church of Beverly Hills, California, in June of 1942; died as a result of injuries sustained during flight operations aboard an auxiliary aircraft carrier, December 24, 1943. His wife and two children survive him.

ROBERT DOVE DOWNES

Robert Dove Downes was a student in the Seminary 1936-37; enlisted in the United States Army in 1941; lost on board a Japanese prison ship torpedoed by submarine somewhere in vicinity of the Philippine Islands, September 7, 1944.

ROWLAND ARCHER KOSKAMP

Rowland Archer Koskamp was a graduate student in the Seminary 1941-42; commissioned as a Chaplain in the United States Army from the Third Reformed Church of Raritan, New Jersey; killed in action in Nürnberg, Germany, April 5, 1945.

FRANK LEWIS MILLER

Frank Lewis Miller of the Class of 1917; his first and only pastorate was the Presbyterian Church of Stirling, New Jersey. While serving this pastorate he obtained a leave of absence and became a Chaplain, serving for the duration of the First World War. In 1920 he gave up his pastoral work to become a Chaplain in the Regular Army, serving for 22 years in the United States, the Canal Zone, and Hawaii. At the time of his death he was Chief of the Planning and Training Division of the Army Chief of Chaplains' Office. In this capacity he was responsible for much of the education of chaplains for duties in World War II, the Army Chaplains' Training School at Harvard University functioning under the Division of which he was the Chief. He was killed in an airplane crash in Iceland on May 3, 1943, while acting as aide to Bishop Leonard, Chairman of the General Commission on Army and Navy Chaplains, who was at the time making a tour of the fighting fronts.

KEITH BRACKENRIDGE MUNRO

Keith Brackenridge Munro of the Class of 1940. From his graduation until February of 1942 he was pastor of the Presbyterian Church at Gilroy, California. Originally enlisting as a First Lieutenant in the Infantry, he was later, in July of 1942, commissioned as a Chaplain. He was killed in action on Sunday, August 15, 1943, while conducting a worship service in New Guinea. He died at his work, and the glory of that last moment is his eternal weight of honor.

EUNACE ARTEMAS WALLACE

Eunace Artemas Wallace of the Class of 1926. He entered the Army Chaplaincy early in 1941 on a leave of absence from his church at Holton, Kansas. He was killed in action "somewhere in Italy" on February 16, 1944. To one of his three surviving brothers, all of whom are Presbyterian ministers, he wrote in a letter received after his death

that he was serving in the front lines, but adding, "However, I am leaving everything in God's hands."

FRANK LESLIE TIFFANY

Frank Leslie Tiffany of the Class of 1932. In June of 1941 he was assigned to active duty at the Sternberg General Hospital of Manila in the Philippine Islands, and was one of the 33 Army and four Navy Chaplains who were with the American forces which surrendered to the Japanese in April and May of 1942. Out of this total of 37, twenty made the supreme sacrifice. Chaplain Tiffany was one of the latter number, being killed in the sinking of a Japanese prison ship in the South China Sea, October 24, 1944. It would take much more time than has been given for the reading of this list to record the tributes paid to the devotion and heroism of this fellow alumnus by those who shared those long months of terrible imprisonment with him. One quotation from the record will be enough: "On Memorial Day, 1944, memorial services were held in the Camp Cemetery. Chaplains Oliver, Taylor and Tiffany were held in the guard house because of their activity in providing the camp with medicine and money and hence could not attend."

GEORGE SNAVELY RENTZ

George Snavely Rentz of the Class of 1909. Commissioned as a Chaplain in the Navy from the assistant pastorate of the Market Square Presbyterian Church of Harrisburg, Pennsylvania, in August of 1917, he remained on active duty with the United States Navy until his death on March 1, 1942.

Chaplain Rentz was assigned to the cruiser *Houston*, Flagship of the American Naval Force in Far Eastern waters. The *Houston*, with other American Navy units, was forced to leave the Philippines because of the Japanese advance and go to Java, during the closing days of December 1941. On February 4 the *Houston* took part in a naval battle, at which time 48 of her crew were killed and 20 wounded. Following the battle of Java Sea, February 26-28, 1942, in which the *Houston* played an heroic role, the remnants of the Allied Fleet were ordered to safer waters. The *Houston* sought to escape by skirting the west end of Java on the night of February 28. Portions of the Japanese Fleet sank the *Houston* about four o'clock on the morning of March 1.

Chaplain Rentz was wearing a life-jacket when he entered the water. He succeeded in getting to a raft, which had a capacity of 20 men, and found that more than twice that number were already clinging to the float. Some of the men had no life-preservers, others were in an exhausted condition, and still others were being picked up. Chaplain Rentz realized that even one more survivor on the raft would endanger the lives of others. Taking off his life-preserver, he said, as he gave it

to a young seaman: "I am an old man. I have lived the major part of my life, and I am willing to go. You are young and your life is yet before you. You take the life-preserver." Several of the men on the raft remonstrated, but the chaplain remained firm. After giving away his life-jacket he deliberately slipped off the raft and swam away. The men watched and saw him remain afloat only a short time before he disappeared beneath the water. The seaman who received the life-jacket put it on and eventually reached shore and was saved.

Of such men the poet might well have been thinking when he wrote:

> "Ye that have faith to look with fearless eyes
> Beyond the tragedy of a world at strife,
> And trust that out of night and death shall rise
> The dawn of ampler life."

It is for us who are left to confront the confusion and strife of the present hour with the same dauntless faith and to tell the world of him who summed up his mission in these words: "I am come that they might have life, and that they might have it more abundantly."

E.H.R.

THE PRINCETON SEMINARY BULLETIN

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THE ONE, HOLY, CATHOLIC, APOSTOLIC CHURCH

HERBERT H. FARMER

YE are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye may show forth the praises of Him who called you out of darkness into his marvelous light. (I Peter 3:9.)

How is it that ye discern not this time? (Luke 12:56.)

It is possible to discern two strands inseparably intertwined with one another, running through the life and teaching of our Lord.

The one is His profound interest in and love for ordinary men and women in their personal, private, individual human needs. He healed the sick, He calmed the demented and distraught, He had time for the children, He brought, He said, good news to the poor and the outcast. The other is His deep sense of the crisis which His coming was in the whole sweep of human history. God, through Him, was laying His hand on this poor cripple, this bereaved mother, this wealthy young aristocrat. Yes, but also God through Him had got His hand on events, the big events, the large-scale historical developments of that time.

Nor are the two things separate from one another in the Master's mind. Running through all His call to individual men and women—Come, follow me. Come unto me all ye who labour and are heavy laden—is a most lively sense of the relevance of precisely that call to precisely that historical situation in which all these men and women, who so profoundly moved his heart with compassion, were at that particular time. Present always to His mind is the unhappy situation of Israel under the imperial heel of Rome, the restlessness of the people, the futile attempts at rebellion under the leadership of anyone who could plausibly claim to be the long promised Messiah, the inevitable outcome in Rome sending her massed troops to put an end to it once and for all by the destruction of Jerusalem itself. Present also to His mind was the conviction that His own coming into just that situation was willed and intended of God, that in Him God was taking hold of the situation in a new way, was calling to any who would hear the call to deal with it in a new way with Him. There is a profound sense of historical crisis running through His whole ministry, crisis for Israel, crisis for mankind, yes, crisis for God. The times are fulfilled, He cries. He challenges men to read the signs of the times. He calls them to take their place in God's kingdom, under God's rule, the rule of the Lord of the Ages. How is it, He cries, that ye discern not this time?

Is not the same question asked of us today, does not the same call and challenge, from the same source, come to us in these tremendous days in which we have been appointed in God's providence to live? It is a call which comes to us as individual men and women, asking for a new dedication of heart and mind and will. It is a call which has at its heart an infinite compassion for the multitudes of men and women in the land and the world over who desperately need healing and light and liberation. And above all it is a call which is deeply related to the great crisis in the history of mankind which is

now upon us. It is a call which, I am sure, you have heard in a quite special way—otherwise you would not be here at this service and in this seminary. It is a call which you must hear again and again, every day of your life—in your ministry. God is challenging His church today through the events of these times, and in particular He is challenging you who are to be its leaders and teachers. That is my theme. I greatly desire that you should have, as you go forth to your ministry, a deep awareness, an awareness continually renewed, an awareness which humbles you in penitence and enheartens you in enterprise and faith, of the importance of the Christian Church, at this time, and therefore derivatively, of your own importance as its ministers.

To that end will you consider with me for a little the familiar words which in the thought of Christians have always been applied to the Christian Church all down the ages, words which in their essential meaning, if not in their precise form, go right back to the New Testament and to Christ—the words One, Holy, Catholic, Apostolic Church. I believe in the Holy, Catholic, Apostolic Church.

(1) First, then, according to the New Testament, the Church of the Lord Jesus Christ, the Church you have been trained, and will be ordained, to serve is Holy.

Now I know what is apt to be the reaction of many people's minds to that. When they hear the word Holy applied to the Church, instantly there stirs within them a sense of its sheer untruth, and even absurdity. Holy indeed! Not much, judging by what I know of the Church, judging by any congregation or collections of Christians I have ever come across. And in any case, if that is what the Church is supposed to be—Holy—it is hardly the place for me. There is nothing of a saint about me. It's not where I belong. All of which thoughts are understandable enough, only they do not happen to have anything to do with what the New Testament has in mind when it uses the word Holy of the Christian fellowship and its members. Such thoughts are due to the fact that in ordinary speech we have got into the habit of using the word Holy to indicate something uncommonly exalted in the sphere of moral character, whereas the New Testament does not mean that primarily when it applies the word to Christian people.

When the New Testament uses the word Holy about the Church and its fellowship, it means primarily and fundamentally this: That it has come into being and is kept in being by the direct intention and activity of God. To say that the Church is Holy is not primarily to make a statement about how Christians behave, but about why there are Christians at all, and why there will go on being Christians to the end of time. And the *why* is God, God's intention, God's activity in the midst of human life. The Church is not an accident of history; it is not due to human purposes. It is not the result of the working out of sociological and psychological forces from beneath. The Church is holy because it is called into existence by God, because it is derived from the Godward side of being and not from the manward. It is God at work, God in action in the midst of human life and human history, God doing something. If it is not that it is not the Church and it is not Holy.

It may well be said, yes, but surely God is at work in other things besides the Church. Surely He is at work in the creative processes of nature, seed-time and harvest, the glories of the sunset, the birth of little children; surely He is at work in the lives of men and women who are not in the Church and care nothing for it, yet we do not use the word Holy of these things! The answer is obvious and it is

crucial. What is special about the Church is Christ. It is our faith that Christ's coming into the midst of human life, His birth, His life and teaching, His death, His resurrection, His calling together in every new generation of a fellowship of men and women who are prepared to walk daily in His light, to be judged daily by His righteousness, to be forgiving daily in the presence of His cross, to be rededicated daily after every failure to His discipleship and service—that in all this, Christ is God at work in a quite special and utterly unique way, in the midst of human life, to redeem it, to restore it, to bring out of it, in the end and in His own time, His eternal kingdom. Whatever God is doing in and through the awful chaos and suffering and sin of human history, the Church is central, because Christ is central. The Church is Christ-made, Christ-appointed, Christ-sustained, Christ-judged, Christ-forgiven, therefore, as nothing else is or could ever be, is God-made, God-appointed, God-sustained, God-judged, God-forgiven. Therefore it is HOLY, and by the same argument the ministry to which you go forth is a HOLY ministry.

As Bernard Manning put it: "The Church is not a club. It is not a society which has been founded by a group of people with similar religious tastes. It looks like that. It looks as though one set of people founded a golf club, one a bridge club, one a brass band, one a church. It looks as though the only difference is that some like to spend Sunday morning in the fresh air and sunshine, some in a stuffy atmosphere and a dim, religious light. It looks as though some like to take their pleasures sadly and some don't. It looks as though it were simply a matter of temperament; as if you could found a church, alter it, join it, leave it, sack its officials, criticize its goings on, just as you can found, leave, criticize a golf club or a health and beauty society. But if the Church is what we have been saying it is, that is all nonsense. The Church is there, created by God when 1900 years ago He gave His son to the world. In a very real sense you cannot alter it. You cannot criticize it for not appealing to you. The Church is radically unlike other societies in its constitutive essence, because it is God's society. God is its chief member.

(2) Second, the Church of the Lord Jesus Christ is CATHOLIC. What a tragedy it is that that word has become the focus of so much partisan theological discussion, so much unpleasant and uncharitable feeling. It is a lovely word and in its root meaning a simple word. I claim it for all Christian people. I would have all Christian people claim it for themselves. I would have you claim it for your ministry. The dictionary says this is the meaning of the word Catholic—"universal, all embracing, meant for all men." God's great saving purpose which has broken into the world in Christ and which has called the Church into being reaches out to all men and to every aspect of all men's lives without any distinction or exception whatsoever. It does that because it is a purpose of passionately impartial Love which goes out to all men merely because they are there and never, never because they have this or that quality which in any sense at all entitles them to it at all. It is the Love of God which is in the first instance Catholic, the source and origin and inspiration of all Christian catholicity. It is of Christ on the Cross that you must think when you use the word Catholic, when you remind yourself that you are called to a Catholic ministry. Christ lifted up that He might draw all men unto Him, His arms outstretched to embrace the world. And the Church by the same argument, called to do His work, to be His very body in the midst of man-

kind, is in that sense *Catholic*. So the Apostle Paul says that in the Church, constituted as it is by Christ's living love and presence, commissioned to do His work, all the horrible divisions of mankind are done away and there is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, scythian, bondman, freeman, or, to put it in modern terms, neither British nor German, American nor Jap, capitalist nor proletariat, black nor white, cultured nor uncultured, Presbyterian, Methodist, Baptist, Episcopalian, and all the rest.

Oh, I know the Church has failed terribly here. I know that it is grievously and shamefully riddled with cleavages and divisions, class distinctions and snobberies, racial distinctions and colour bars. That is its sin, its grievous sin. But at least it holds within itself through Christ the living and burning ideal by which it knows itself to be sinful and condemned; and to that ideal it bears witness by its continual striving to realize it in the midst of this humanity torn to pieces as it is by bitter and irreconcilable antagonisms and strifes. And it is part of your task as ministers of the catholic church to be the living conscience of the Church in this supreme matter. Every thought you have, every word you utter, every deed you do, every relationship into which you enter as a minister must breathe the catholicity, the supernatural universality of the Love of God revealed in Christ. And this must be so, not only because that same love is shed abroad in your heart, but also because you are wise enough to read the signs of the times. For there can be no question that this *is* what God is challenging His Church to be and to do today, namely to stand forth in the midst of mankind as the one group of people in the world who are dedicated to, and are willing to be judged by, *catholicity*, in the most rigorous and unqualified and most costing sense of that term.

(3) Third, the Church of our Lord Jesus Christ is APOSTOLIC.

That again is a word which has been given all kinds of debatable meanings, but the root and primary meaning is as clear as it is challenging. Apostle means one who is sent. The Church is apostolic, not only because it shares the faith of the first apostles concerning Christ, but also, and necessarily as part of that faith, it shares the commission which they received from Christ. Peter and James and John and Paul were called by Christ in order to be *sent* into the midst of mankind to preach the Gospel. Even as the Father sent me so send I you. Observe how once again it goes back to God. The Church is holy because it derives from God; it is Catholic because God is Catholic; it is apostolic because God is apostolic. God sent Christ, and Christ sends the Church. From this it follows that its apostolicity, its being-sent-ness, is part of its very essence, part of its raison d'etre, part of the reason it exists. It does not exist for itself; it does not exist even merely for God; it exists for the doing of God's work amongst men, in history. Ye are that ye may—a royal priesthood, a holy nation, a peculiar people, that ye may show forth the praises of Him who called you out of darkness into his marvellous light.

This is important, and it is often not grasped by Christian people. It is so easy to think of the Church as coming into being, and as now existing, for some other reason and on some other basis, as though it first exists and then, as a sort of afterthought or addendum to its other activities and functions, it is sent to do the work of evangelization. But that is not the New Testament idea at all. Its being sent-ness, its apostolicity, is part of its very essence; that is what has called it into being and maintains it in being. Or

in other words, the evangelistic task of the Church is not something incidental to its life; it *is* its life. It is not something you can leave in suspense while you do something else; one might as well suppose that a man could leave off breathing while he attends to his lungs. A church which is not missionary, not evangelistic, is just not a Church and there is nothing more to be said. It has repudiated the source of its own life which is Christ's call to share His saving work for mankind and by sharing it to be itself saved into, and kept within, the kingdom of God's redeeming love. I repeat, if it is not evangelistic, if it is not missionary, it is not Church. If it is not apostolic, it is not holy. If it is not apostolic, it is not catholic. It is, in fact, DEAD.

Yes and note this: If the Church is not deeply concerned about its apostolic task, it is not only not holy, and not catholic; it can never, I believe, be truly *one* again in any sense that really matters. Here I am convinced is one of the major sources of our continuing disunity. The reason why we are not nearly unhappy enough about our so-called unhappy divisions, is that we are not unhappy enough, not nearly unhappy enough, about the rising tides of paganism by which we are surrounded. It is not merely that we are not united enough to be effectively evangelistic, but also that we are not evangelistic enough to be united, even to want to be united. If the Churches, and that means laymen as well as ministers, really got down to its apostolic task in dead earnest, or rather live earnest, they would soon discover that they must do something drastic and costing about these absurd denominational distinctions which have outlived their historical origins and have little or no meaning to modern men. They would know, at least, that their divisions are a shocking waste of resources, a waste which is a sin against God and man, a waste for which God Himself will call us to account.

For myself, when I think of these things my mind goes back to that great gathering of Christian men and women from all races and climes under the sun which met at Madras just before the war broke out. I wish I could convey to you even now after the lapse of eight dreadful years something of the vision of the Church of Christ which there we saw, nay something of the living reality of the Church in which we there shared—that you might carry it with you always in your ministry. There at Madras we knew the *holiness* of the Church, its supernatural origin in the love of God. It met you and penetrated you and solemnized you at every point. The supernatural was always breaking in. If, for example, you could have sat as I sat for many days in a small drafting committee with a Japanese on my right hand and a Chinese on my left (Japan and China being then locked together in cruel warfare) if you could have observed and participated in, as I observed and participated in their personal relations with one another, you would know exactly what I mean and you would never forget it. Their relations with one another were not natural relations. There was something supernatural at work in those relationships (even though they were the relationships of sinful men) continually overcoming and nullifying the natural bitternesses and estrangements of grievous wrong done and grievous wrong suffered. I knew myself to be in a holy place, handling almost with naked hands the living power and presence of Christ.

There at Madras, too, we knew the Catholicity of the Church. There was that holy communion service, at which the tall and dark-skinned Indian Bishop Azariah dispenses the bread and the wine. And these when they reached me had passed

through the hands of a Negro, a German, a Frenchman, an American, an Italian, a Chinese, a Japanese, and so on through the whole circle of men and women of nigh seventy different races—the most international gathering that has ever met on this planet since it was first set spinning through space. This was indeed the holy catholic church. And the source of its holiness and catholicity? The broken body and shed blood of the Redeemer symbolized in the broken bread and the poured out wine which we handed to one another.

And there too at Madras we knew the apostolicity of the Church. Yes, and the oneness which it makes possible when it is seriously taken. For we were a missionary conference, we were a conference on evangelism. We were there to take counsel together how best we might in this modern world discharge, and help one another to discharge, the Lord's commission—Go ye unto all the world and preach the Gospel.

I believe in the one, holy, catholic, apostolic Church. To the ministry of that one, holy, catholic, apostolic Church you have been called, and to it you now go forth. The Lord be with you.

OFFICERS OF THE ALUMNI ASSOCIATION

The following were elected as officers of the Princeton Seminary Alumni Association for the year 1946-47:

President, John Clark Finney, '07
Vice-President, Alexander Mackie, '10
Secretary, C. Ralston Smith, '37
Treasurer, Charles R. Erdman, '91

Council Members:

Term expiring 1947:
Thomas Sinclair Dickson, '12
E. Lansing Bennett, '25
Term expiring 1948:
Arthur Nelson Butz, '14
Harry Edwin Ulrich, '17
Term expiring 1949:
A. Brown Caldwell, '16
Harold C. DeWindt, '36

ALUMNI TRUSTEES

In accordance with the agreement made between the Trustees of the Seminary and the Alumni, a committee was appointed to make nominations for alumni representation on the Board. The Committee on Nominations was directed to receive any names presented by the alumni. It is suggested that when names are proposed they be accompanied with data regarding the nominee. Please send names to the Chairman of the Committee not later than November 1, 1946. In the next issue of the Seminary Bulletin a ballot containing the names of the nominees will be published.

Fred W. Druckenmiller, '23
Arthur Northwood, '12
Roland B. Lutz, '21
Raymond I. Lindquist, '23
Frederick Schweitzer, '19, Chairman

DEGREES, FELLOWSHIPS AND PRIZES

The degree of Bachelor of Divinity was conferred upon the following students who hold the degree of Bachelor of Arts, or its academic equivalent, from an approved institution, and who have completed the course of study prescribed therefor in this Seminary:

Suran William Antablin, A.B. University of California at Los Angeles, 1943
William Philip Bembower, A.B. Wheaton College, 1943
Carl Edwin Blanford, A.B. Whitworth College, 1943
George Robert Cox, Jr., A. B. Bloomfield College and Seminary, 1943
Albert George Dezso, A.B. Bloomfield College and Seminary, 1943
Benjamin Hoyt Evans, A.B. Davidson College, 1944
Duane Udell Farris, A.B. University of Omaha, 1943
Donald Hugh Gard, A.B. University of California, 1943
Manfred Lincoln Geisler, A.B. University of California, 1943
Alan Gordon Gripe, A.B. Lake Forest University, 1942
Roger Albert Huber, A.B. Coe College, 1943
William Stanley James, A.B. Princeton University, 1943
Glen Morris Johnson, A.B. Wheaton College, 1944
Harold Barry Keen, A.B. Lafayette College, 1943
Henry August Kuehl, Jr., A.B. Moravian College, 1944
Robert William McClellan, A.B. University of California at Los Angeles, 1943
Robert Owen McLeod, A.B. Macalaster College, 1943
William Lawrence Meyer, A.B. Juniata College, 1944
David Alexander Neely, A.B. College of Wooster, 1943
Albert Byron Newport, A.B. Duke University, 1943
Harry Pursell Phillips, Jr., A.B. Princeton University, 1944
Richard Charles Redfield, A.B. Occidental College, 1940
John David Reid, A.B. University of Pittsburgh, 1943
Edward Vincent Stein, A.B. University of California at Los Angeles, 1943
Robert Stuart Vogt, A.B. University of California, 1946
Robert Spence Williamson, A.B. Princeton University, 1944
Paul Hunter Wilson, A.B. Grove City College, 1943

Master of Theology

The degree of Master of Theology was conferred upon the following students who hold the degree of Bachelor of Arts, or its academic equivalent, and the degree of Bachelor of Divinity, or its theological equivalent, from approved institutions, and who have completed the course of study prescribed therefor in this Seminary:

Robert Anton Behnken, A.B. Taylor University, 1943, S.T.B. Biblical Seminary in New York, 1945
John Alexander Bellingham, A.B. University of Manitoba, 1938, Th.B. Princeton Seminary, 1941
James Russell Blackwood, A.B. College of Wooster, 1941, B.D. Princeton Seminary, 1945
William Jackson Duvall, A.B. Asbury College, 1929, Th.B. Princeton Seminary, 1932

Charles Duncan Farris, A.B. University of Western Ontario, 1939, B.D. Knox College, Toronto, 1945

Joseph A. Fernandez, Ph.B. Santo Tomas, Avila, Spain, 1921, Rosaryville Seminary, Louisiana, 1924

Earl Wesley Gregson, A.B. Haverford College, 1945, B.D. Reformed Episcopal Seminary, 1945

Naomichi Kodaira, Meiji Gakuin, Tokyo, 1934, Nippon Seminary, Japan, 1937, M.A. Pacific School of Religion, 1940

Robert Leonard McIntire, A.B. College of Emporia, 1936, Th.B. Princeton Seminary, 1939

William Howard Kenneth Narum, A.B. St. Olaf College, 1943, Th.B. Luther Seminary, Minnesota, 1945

Chester John Padgett, A.B. Wheaton College, 1943, B.D. Princeton Seminary, 1945

Willard Callsen Paul, A.B. University of California, 1939, Th.B. Princeton Seminary, 1943

Luis Alberto Quiroga-Gil, A.B. American College, Bogota, 1939, B.D. Princeton Seminary, 1945

Millard Richard Shaull, A.B. Elizabethtown College, 1938, Th.B. Princeton Seminary, 1941

John Moody Stuart, A.B. Wheaton College, 1938, Th.B. Princeton Seminary, 1941

John Darsie Thomson, B.S. Haverford College, 1942, B.D. Princeton Seminary, 1945

Franklin Krewson Tomlinson, A.B. University of Pennsylvania, 1931, Th.B. Princeton Seminary, 1937

Doctor of Theology

The degree of Doctor of Theology was conferred upon the following student who has completed the course of study prescribed therefor in this Seminary:

Arnold Bruce Come, A.B. Michigan State College, 1939, Th.B. Princeton Seminary, 1942

Thesis: *Naturalism and the Religious Problem in America*

Fellowships and Prizes were awarded as follows:

The Fellowship in Old Testament to
Willard A. Beling (For 1945)
Donald Hugh Gard

The Fellowship in Systematic Theology to
Harry Pursell Phillips, Jr.

The Fellowship on the Samuel Robinson Foundation to
William Stanley James

The Hugh Davies Prize in Homiletics to
Roger Albert Huber

The Robert L. Maitland Prize in New Testament Exegesis to
James John Heller

The Archibald Alexander Hodge Prize in Systematic Theology to
Donovan Ebersole Smucker

Prizes on the Samuel Robinson Foundation to
Alfred Edwin Behrer
George William Carson
Frederick Walter Evans, Jr.
Ruth Mary Kolthoff
James Brown Ollis
Raymond Lee Strong

The First Mary Long Grier Prizes in Public Speaking to
Senior—Robert William McClellan
Middler—William Pierce Lytle
Junior—Henry Lyman Jacobs

The Second Mary Long Grier Prizes to
Senior—Paul David Sholin
Middler—Stanert L. Dransfield, Jr.
Junior—Charles Henry Jester, Jr.

THE USE OF THE LIBRARY IN PREPARING STUDENTS FOR THE PARISH MINISTRY

ELMER G. HOMRIGHAUSEN

I

IT is generally understood that graduate students working for advanced degrees engage in research. Their courses are directed by professors under whom they major. In conference with their research guides, areas of study are mapped out for their investigation. They also locate areas of interest through their own initiative. A large use is made of the library. Graduate students, therefore, do most of their work in the library where they have access to all the available materials relevant to their fields of investigation. An adequate library is necessary for graduate work. A graduate school is judged as much by its library facilities as by its professors.

II

But what shall we say of the theological seminary whose task it is to educate parish ministers? No one can deny that men were educated for the ministry in a former day. We cannot contend that the seminary is only *now* becoming conscious of the place of the library in its educational task. Perhaps students of a former day did not use the library very much for the pursuit of required reading. They did read into various subjects because of the inspiration of the professor who regarded his lectures in the classroom as the major requirement of the course. But the professor did not take the library into serious consideration in his teaching. He used it, and hoped that students would do some reading and carry an interest in reading into their parish ministries. We have no way of knowing how much use was made of the library in former days, nor do we know how much the students of a former day continued their reading habits learned in seminary.

It is a question as to whether a student does more and better reading through required lists of reading for a course, or whether he does more and better reading when left free to read as he is inspired. In any case, a theological seminary should be judged by its library and the use made of it by students and faculty, even though the library in undergraduate study consumes a smaller proportion of the student's time. Surely, the seminary library is an integral part of the student's education.

III

A seminary is a professional school which aims to train men for effective practical work. It is like a medical or law school. Courses of study are centered in classrooms as well as laboratory fields in which the student may learn to do the work of his chosen profession. Professional schools, it is often claimed, are more concerned about training men who can do a task and not so much in educating students to become scholars.

This conception of a seminary as a professional school needs revision. Surely, medical doctors ought to be trained as men and not only as practitioners. They must know the history of medicine, the philosophy of science, the profounder nature of human life, and a number of other things. Standards of training for medical

doctors are kept high. Medical school graduates are introduced to medical literature and lore with exacting care. All of which is an indication that professional education in this field at least is more than training for practice. Practice demands better scholarship today.

IV

The seminary which seeks to train men for a ministry to the Word of God and to human personality cannot escape the same demands. While seminaries are obligated to train ministers who shall be able to practice their profession in the field, they cannot escape the fact that the minister of our time must also be a scholar. One of our leading theologians, who is dean of a divinity school, has recently said that the standards of law and medicine are higher than those which obtain for the ministry. As a result, the minister no longer holds the prestige he once enjoyed in the average community.

The ministry today is a more exacting profession than it was even ten years ago. It is not enough for seminaries to train men for a practical profession; they must educate a resourceful, intelligent, scholarly and creative generation of ministers. Ministers must undergird their parish work with clearer, more enlightened and profounder convictions. They should work as masters in their parishes. The minister today must know his resources, he must be able to apply theological truth to his ministries, he must know his way around in the world of contemporary thought, he must be able to apply the newer insights of the Christian faith and psychiatry to pastoral counseling, he must preach relevantly and truthfully, he must possess a strong indigenous faith of his own. A man of God who will interpret religious realities to the contemporary man must be fully furnished today as is the doctor or the lawyer. He must possess an inward integrity that is born of a brooding loneliness which is the fruit of wide reading, long reflection, clear judgment, and an appreciation of contemporary issues. A Protestant minister is never a finished product after three years of graduate professional study. But he ought to have been so educated during those three years that he will be able to acquit himself as a ready student who has been introduced to the great books in his field, who has learned how to read and to study, who knows how to tackle a subject by digging into the primary materials, and who knows how to apply what he has learned to typical parish problems.

V

Unfortunately, many a divinity graduate is plunged into such a welter of parish administrative duties, that all of his good intentions and careful training go into the discard in a short time. The present organization of the average parish is such as to disintegrate even the best trained minister. The sermon output in the modern parish is enough to drive a creative ministerial mind to books of sermons for his homiletical points, unless he has learned the art of creative scholarship. The denominational machinery is so well appointed, too often, that instead of getting into the various aspects of church work with a creative and a critical spirit, he is content to become a mere cog in a machine that seems to operate in a well lubricated fashion. But a young man who has been properly educated in the use of books should not be so easily overcome by this state of affairs. He will fight for his mind and his soul. He will maintain the great priorities. He will find time for morning or evening study. As a man of God, and a minister to man's deepest needs, he will refuse to be pulled into the

maelstrom of sheer activities. He will acquit himself as a Christian scholar and pastor.

VI

But how shall the seminary educate prospective ministers in the use of books? For one thing, it may be necessary to lengthen the course of study from three to four years. Again, there must be a greater insistence upon a better type of preparatory training in colleges. Surely, a higher conception of the ministry must be maintained both by those who enter the ministry and by those who train men for this holy office. Unless the ministry comes to think of its office more highly than it does, little improvement will take place in its scholarly quality.

It may be that the seminary will have to offer fewer courses, and require more reading and more comprehensive examinations in the great fields of divinity. It is surprising that British education can succeed as it does with only twenty-four weeks of actual class work in residence per year! However, the British student travels and reads extensively on vacation.

A seminary ought to be architecturally planned so as to put the library in a more central location on the campus. And its library equipment should be so arranged as to make the use of books normal. Further every student should be introduced to the seminary library so that he may know how to use it in the study of particular subjects. The library ought to be regarded as integral to the seminary curriculum. It is of value to have a required course, or series of lectures, offered to students in the history of theological literature in all of its branches.

Further, there ought to be a greater correlation between the so-called content subject and the practical subjects. As it is, we find students who do not know how to apply their exegesis to preaching, their theology to Christian education, their Church history to the modern problem of society. This may not be a problem related to our subject, but it involves the widespread idea that the study of a volume on theology is meant for personal enrichment, but that it has little to do with the practice of the ministry. The transfer necessary to such a resolution has never been learned by the student, primarily because our theological courses are so compartmentalized that the interrelatedness of the theological encyclopedia is not discerned. Perhaps too many practical books today are too practical, and often practical with such a vengeance as to cast aspersions on theology. How often do we still hear prominent men say, "I'm not a theologian; I'm only a practical pastor!"

VII

Another way by which the library may be put to more use is through better teaching methods. For instance, there should be a more careful assignment of reading to the students taking a course. The limited use of reserve books by theological students has shocked many a professor! This is due to many factors. The assignment may not be clear. It may not be related to the subject matter of the lectures. Often, the assignments duplicate lecture materials in class. Then again, these assignments may not be demanded before the semester or term closes, and the student will wait until the last week to "get his reading done." It is clear that there is some artificiality about all this. Often the student is uncertain as to how careful the reading is to be done. Or, the reading may not be checked upon by the professor. And there are many students who do not know how to read well or carefully. Many a teacher has become so discouraged about reading assignments and the way in which they are done that

in desperation he has gone back to straight lecturing, with an examination at the close of the course. The assignment of extra-class reading is a difficult procedure, and it must be admitted that the way in which it is often done actually turns many a student away from the use of the library. He finds that such reading is enforced, and that he has difficulty in getting it related to the course. He is not helped to read critically in the field of study. Perhaps reading should be more carefully assigned and confined to selections which bear directly upon the course.

VIII

Would it not be best to use a text or two in a seminary course? This should encourage critical reading in at least one or two solid books. However, there is no text which is approved by any professor —unless he has written it himself! And then, it may not have the approval of some of the students! And any criticism of the text by a student may be taken as an offense! Besides, it represents the teacher's point of view, and robs the student of the opportunity to read widely in other books. This method may have its merits, but it does smack of the prep school. Graduate students will always revolt against a duplication of materials in text and professorial lectures. However, a text which summarizes the present knowledge in the field is a "great convenience," providing a larger use of other books is made. The use of one text would not be conducive to the use of the library in seminary education. Further, the subject itself is the core of the course, and not a particular text. Texts are not often one-sided, unless they are comprehensively written; they are confining to the student mind and produce a visual instead of factual memory.

IX

If the library is to be used for the adequate education of the parish minister, perhaps the whole lecture method needs to be revised. To be sure, they are contrary points of view. Professor Barzun has eloquently argued that what is needed today is great teaching by inspired teachers. True, but we must guard against transferring the student's interest in the subject to a fixation upon the professor! Personality must be injected into teaching, for truth, in whatever field, does not come alive really except it comes through persons who possess an authority born of knowledge, culture, creativity and inspiration. However, the professor will not always remain with the student, and the professor is under obligation to decrease that the student may increase.

These questions must be asked: How much lecturing should be done in a course? What should be the relation of the lectures to the assigned readings? Should the student be expected to take notes in class? If so, how can he do it economically, understandingly and well? What would be the relation of the notes to the student's own thinking and reading? What should be the relation of the lecture notes to the examination at the close of the course?

Some types of lecturing actually keep students from the library. Some will inspire the student to read "on his own." But if he does so, will he read wisely? Then too, how many lectures ought the student attend in one day? If he sits through three or four lectures in one day, will he care to engage in much library reading? And if the lectures deal with different subjects, how shall he apportion his time allotted to reading among these subjects?

Surely, students ought to hear inspiring lectures on the course of study, which

point up the great issues in the field. They ought also to be helped to read some carefully selected sections from great books in the field. They ought also to have an opportunity to discuss these books and these lectures in small groups either with the professor or a tutor, so as to correlate, criticize, and evaluate what they have heard and read, and come to some clear conclusions for themselves about the matter. Perhaps these discussions ought to take place in a library room in which the students and the preceptor have access to the books themselves.

X

In all of this discussion we have been keeping the student in mind. The conventional methods of seminary education need careful scrutiny. One of our great theological schools ought to embark upon a project in theological education which would extend over at least six years. Perhaps out of such an experiment something might come in the way of methodology which would be a pattern for more effective theological education. It is unfortunate that at present, class room instruction is so predominant that the student is practically relieved of the major responsibility, which is himself and his professional integrity. A student should not be made responsible to a course or to a professor, but to himself, and to the subject.

XI

Of course, there are seminaries in which a doctinal position is normative. Every Christian institution, after all, is bound by conviction to the Christian heritage. This relation collides with the freer education of the liberal arts college. How shall authority and freedom be related in the teaching process? All too often this loyalty to a tradition has been interpreted in terms of the lecture method, whereas it is quite impossible to maintain the vitality of any religious tradition unless the students who become ministers make this tradition their own through personal understanding and commitment. The professor who believes in the Reformed faith, for instance, cannot escape the necessity of taking his students into account, and of helping them to make that faith their own through free inquiry and personal decision. No religious tradition can keep itself alive today by authoritarian transmissive education alone. It may perpetuate itself through a generation of those who simply accept the tradition, but who are hard put to it to make it relevant, or to defend it in the face of contemporary knowledge.

XII

In conclusion, it may be said that the issue is between instruction in a classroom, with its assignment of relative readings, and the inspiration of the student to become a scholar in his own right through the use of the resources which the library supplies, under the careful guidance of a professor-guide. The latter method will certainly imply that the professor will lecture; and it will imply that the classroom will have its place. But the center of gravity will be the truth, and the student will be thrown upon his own responsibility as he is wisely guided to the sources of a subject. Lectures will point up the knowledge and issues in the field. Discussion preceptorials will be periods of frank interchange of opinion in which the professor will act as the inspiring resource man, critic, umpire, and interpreter.

THE FORWARD MOVEMENT

HENRY SEYMOUR BROWN

AS on September first I join the aging and ragged remnant of Emeriti, a glance backward over the nearly nine years of service as Vice-President may be of interest.

In the year 1936-37 the total current gifts from all sources to the Seminary amounted to $2,032. This has steadily increased, until in the year just closed the total was $37,463. A very large portion of this is the gifts from the churches, the portion which comes from the 2.5% of the general benevolences. There should be added to this total the freewill offering of the people in the churches which the Choir visited, namely $6,117 this past year, making a grand total of $43,580 given by the people, either individually or through their churches to maintain the Seminary. After all, the best anchor cast to windward to hold in any time of financial storm is this wide distribution of interest and contributions throughout the Church. The fact that the percentage for all theological seminaries this year is to be 3.4% certainly marks a great gain over the conditions which prevailed for a hundred years, when no place at all was given in the budget of the churches to theological education. Gifts to capital during this past fiscal year totaled something over $48,000.

In my report to the meeting of the Trustees of May 13, 1940, I find excerpts from two letters, which indicate how far the Church has traveled in this interest in the seminaries since those dark ages six years ago. "This from the pastor of a large church, whose local budget is over $30,000: 'In answer to your letter of April 24 I will have to say that it will be out of the question for our church to make a contribution to Princeton Seminary this year. Our benevolence receipts were quite decidedly cut this last year due to deaths, with the result that we were not able to make in full our budget items and thus had to cut out all "miscellaneous benevolences." ' The other is a letter from an alumnus who said that his elders had voted $100 for Princeton and sent it to the Board of Christian Education for credit. He received a reply, of course, that no credit could be given. They therefore asked for the return of their check and sent me word that they 'could not put you on the budget but felt that we ought to do something and therefore were giving you $10, the same amount that was given to the Boy Scouts!' "

A year or two ago the Trustees voted that the Seminary should receive gift annuities. The total amount to that account, since that action, is now over $36,000 and the number of inquiries concerning it from Alumni and other friends is steadily increasing.

The alumni gifts to the remodelling of the Administration Building now totals $10,330 from 745 Alumni. The class that leads the fifty classes is the Class of 1937 of which C. Ralston Smith is the agent. The next class is the Class of 1900, of which Cordie J. Culp is the agent. The third class is the Class of 1915, of which Peter K. Emmons is agent. The quite remarkable response from the Alumni at the annual Commencement dinner in the Whiteley Gymnasium certainly encouraged us and is inspiring others to make contributions in order that the entire cost of the building, in excess of the fund of

the Forward Movement which has been set aside, may eventually be carried by the Alumni. Having passed the original goal of $10,000 we must face the fact that the greatly increased cost due to obvious troubles should be met by the Alumni and can be met, if every man makes it a point to do his part. We will need something like $15,000 more than the amount already raised.

The Student Center Building with its great dining room and social lounge eventually will stand between Hodge Hall and Brown Hall, its enclosed porch looking towards the Cleveland Tower of the Graduate College. In this fund there is a present total of $217,899, interest being steadily added to the principal. $11,000 of unpaid Alumni pledges should be added to this, most of which are slowly being paid. In addition there was the $50,000 Whiteley gift which bought the Whiteley Gymnasium; and the Robinson gift of stock for endowment, which, when given, was valued at $58,750. Its present market value is $190,000. It can only be used for endowment. In the $217,000 there are three memorial gifts—the Munger gift for the Social Lounge, of $40,000; the Henry D. Moore memorial gift of $15,000; and the J. Ross Stevenson memorial gift of $10,000.

The Choir, in this its ninth successive year of three-churches-every-Sunday program, conducted 86 services on 28 Sundays. Thirty-five new churches have been visited and, for the first time, the Presbyterian Hospital of New York and the Ottilie Orphan Home at Jamaica, Long Island. During these eight to nine years the Choir presented its program in the interest of Theological Education and the need for more and better ministers in 424 different churches. An ever-rising number of Friends of Princeton has been secured and many youthful recruits for the gospel ministry. Churches which have never produced one young man for the ministry are beginning to produce them. The collections this year total $6,117.57. This year we have travelled from Hagerstown, Maryland, to Rye, New York, and from Salisbury, Maryland, to Glens Falls, New York.

In my report as Vice-President to the first annual meeting of the Trustees on May 17, 1938, I quoted from a pamphlet written by Archibald Alexander, published in 1822. Among other paragraphs there is this one. "The funds furnished by the Female Cent Societies have been generally transmitted to the professors and placed at their disposal. It is very much to be wished, not only that the societies already formed may be maintained and extended, but also that new ones may be formed in those portions of the Church in which nothing of that kind has been done." At that time I suggested to the Trustees that we needed to resurrect this idea in a modern form and develop something like a board of lady managers, which most hospitals have found one of the best instruments of publicity and one of the best sources of income. In May, 1946, in my last report to the Trustees, I said, "I present for consideration the possibility of developing a women's auxiliary or a board of lady managers or something of the kind in order to utilize the already evident interest of the great company of devoted women in the progress and the needs of the Seminary. In many institutions, hospitals, homes, orphanages, etc. this has proved one of the most lucrative sources of income. Women have been the Seminary's largest benefactors. It is in the line of true Princeton tradition that there should be a group of ladies working and praying, planning and giving to this Institution. The Female Cent Societies, organized by Archibald Alexander, set us a good example. Also we have a wonderful group of women interested, but not organ-

ized. There should be a good nucleus in the group of Presbyterian and Reformed Church women in Philadelphia and vicinity, who were deeply interested in the old Tennent College. There are possibilities in the organized interest of these good ladies, when we think of our increasing need for the housekeeper's hand and heart about the Institution. With our new Department of Christian Education we are receiving more and more women students, and with the increase of married students the student wives must be added. In the years that I was a director of the Presbyterian Hospital of Chicago, I was amazed at the endless hours of devoted time and very considerable sums of money that the ladies gave to the institution. They were really the finest public relations department, and when it came to wills, it was their wills that solved the major financial problems of the institution. The way they watched over the nurses of the training school and the general care which they gave to the property was a delight. It does seem to me that the matter is of such importance that it warrants a special committee or the assignment to some committee of the entire problem, in order that it may be thoroughly investigated and considered."

In this, my last report to the Alumni, I would urge upon them the favorable consideration in this Restoration Fund Year, of the restoration of the organized interest of the women of our church in Princeton Theological Seminary.

It is a cause of great rejoicing and thanksgiving that for the seventh successive year the general budget has been balanced and there is no deficit.

Contributions from Churches
June 1, 1945, to May 31, 1946

Under $25

First, Plainfield, N.J.
First, Arlington, N.J.
Osceola, Clark, N.J.
Boulevard, Cleveland, O.
Condit, O.
First, Cranbury, N.J.
New Salem, Delmont, Pa.
Freeland, Pa.
Freeport, Pa.
Frenchtown, N.J.
Haddon Heights, N.J.
Pine St., Harrisburg, Pa.
First, Kingston, Pa.
Lawrenceville, N.J.
Lehighton, Pa.
Lewes, Del.
First, Llanerch, Pa.
Fourth Prestonia, Louisville, Ky.
First, Millville, N.J.
Community, Montauk, N.Y.
South, Montclair, N.J.
First, Montoursville, Pa.
First, Mt. Carmel, Pa.
First, Mt. Gilead, O.
Forest Park, Newark, N.J.
Good Shepherd, New Rochelle, N.Y.
North Ave., New Rochelle, N.Y.
Adams-Parkhurst, New York, N.Y.
Totowa, Paterson, N.J.
Cedar Park, Philadelphia, Pa.
James Evans Mem'l, Philadelphia, Pa.
Richardson Mem'l, Philadelphia, Pa.
Second, Germantown, Philadelphia, Pa.
First, Shippensburg, Pa.
Pilgrim, Trenton, N.J.
Tribes Hill, N.Y.
Third, Troy, N.Y.
Townley, Union, N.J.
First, Whitesboro, N.Y.
First, Willow Grove, Pa.
Olivet, Wilmington, Del.
Woodstown, N.J.

Under $50

Abington, Pa.
Ridgley Street, Baltimore, Md.
First, Bridgeport, Conn.
Westminster, Bridgeport, Conn.
First, Caldwell, N.J.

First Mem'l, Dover, N.J.
Hope Mem'l, Elizabeth, N.J.
Stone, Elm Grove, W.Va.
Greenwich, N.J.
Covenant, Harrisburg, Pa.
Honey Brook, Pa.
Jeffersonville, Pa.
Kennett Square, Pa.
First, Little Falls, N.Y.
Mason, Ohio
Silver Spring, Mechanicsburg, Pa.
First, Merchantville, N.J.
Central, Newark, N.J.
Elizabeth Ave., Newark, N.J.
New London, Pa.
Chestnut Hill, Philadelphia, Pa.
Cliveden, Philadelphia, Pa.
Roxborough, Philadelphia, Pa.
Wakefield, Philadelphia, Pa.
Wilkey Mem'l, Philadelphia, Pa.
Sixth, Pittsburgh, Pa.
West Pittston, Pittston, Pa.
Second, Rahway, N.J.
Rye, N.Y.
First, Susquehanna, Pa.
Tonawanda, N.Y.
West, Wilmington, Del.
Yeadon, Pa.

Under $100

First, Allentown, Pa.
Logan Mem'l, Audubon, N.J.
First, Bartlesville, Okla.
First, Bridgeport, Pa.
Bristol, Pa.
First, Carbondale, Pa.
Drexel Hill, Pa.
Central Brick, East Orange, N.J.
First, East Orange, N.J.
North, Geneva, N.Y.
First, Glens Falls, N.Y.
First, Goshen, N.Y.
First, Lansdowne, Pa.
First, Latrobe, Pa.
Hollywood South, Los Angeles, Calif.
Prospect, Maplewood, N.J.
Matawan, N.J.
Milton, Pa.
Narberth, Pa.
Centre, New Park, Pa.
Fourth, New York, N.Y.
Noroton, Conn.
First, Ocean City, N.J.
First, Paoli, Pa.
Bethlehem, Philadelphia, Pa.
Fourth, Philadelphia, Pa.
Wissinoming, Philadelphia, Pa.
Ridley Park, Pa.
Tyler Place, St. Louis, Mo.
Bethany, Trenton, N.J.
Convenant Central, Williamsport, Pa.
First, York, Pa.
Central, Zanesville, O.

$100 and Over

Second, Amsterdam, N.Y.
First, Aurora, Ill.
Ogden Mem'l, Chatham, N.J.
Third, Chester, Pa.
Collingswood, N.J.
Edge Hill, Pa.
First, Gloversville, N.Y.
Market Square, Harrisburg, Pa.
Tabernacle, Indianapolis, Ind.
First, Lake Forest, Ill.
Vermont Ave., Los Angeles, Calif.
Frankford, Philadelphia, Pa.
Glading Mem'l, Philadelphia, Pa.
Mt. Airy, Philadelphia, Pa.
First Olney, Philadelphia, Pa.
Second, Philadelphia, Pa.
Westminster, Philadelphia, Pa.
First, Plainfield, N.J.
Brick, Rochester, N.Y.
First, Roselle, N.J.
Westminster, Scranton, Pa.
Covenant First, Washington, D.C.
First, Washington, N.J.
Jermain Mem'l, Watervliet, N.Y.
Wayne, Pa.
Vance Mem'l, Wheeling, W.Va.
Second, Wilkinsburg, Pa.

$200 and Over

First, Ardmore, Pa.
Central, Buffalo, N.Y.
Westminster, Dayton, O.
First, Haddonfield, N.J.
First, Lancaster, Pa.
First, Pittsburgh, Pa.
Calvin, Philadelphia, Pa.
First, Princeton, N.J.
Sewickley, Pa.
Central, Summit, N.J.

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PRINCETONIANA

LEFFERTS A. LOETSCHER

COMMENCEMENTS

WITH wartime conditions gradually receding, the Seminary was glad to be able to return to "normalcy" in the celebration of its annual Spring Commencement.

The Baccalaureate Service was held in Miller Chapel on Sunday afternoon, May 19. Club reunions were held Monday noon or Tuesday morning, and President and Mrs. Mackay's reception on Monday afternoon. The Commencement exercises took place in prewar style in the University Chapel with the address this year delivered by Professor Herbert H. Farmer of Cambridge. Twenty-seven men received the B.D. degree, seventeen the Th.M., and one—the Rev. Arnold Bruce Come—received the Th.D. degree. Dr. Come's dissertation was entitled "Naturalism and the Religious Problem in America."

Though the accent is falling heavily once again on the annual Spring Commencement, another off-season commencement was held on Friday, August 16, at 10.30 A.M. following the Summer Term. There has been an enrollment of 141 in the Summer School, including a large number of veterans as well as some pastors and guest students from other seminaries. The Rev. Dr. Otis R. Rice, a member of the staff of St. Luke's Hospital, New York, gave a course on Pastoral Counselling.

At the Summer Commencement Dr. William Hallock Johnson, of the Board of Trustees, presided. Dr. Frederick W. Loetscher read the Scripture, and Dr. Peter K. Emmons, of the Trustees, led in prayer. The address was delivered by Dr. Bela Vasady, of the University of Debrecen, Hungary, who will be visiting Lecturer in Systematic Theology at the Seminary here this coming year. In the absence of President Mackay in South America, Dr. Henry S. Gehman, the Senior faculty member in Princeton at the time, conferred the degrees.

Concerning the Fall Term, it can be said that with an enrollment well over 300 there is every prospect of the largest student body in the history of the Seminary. Due to lack of space it has been necessary to refuse many, including veterans. The housing shortage in Princeton has made difficulties particularly great in the case of married men. The Seminary is not superstitious and registration for the Fall Term will take place on Friday, the thirteenth. In the absence of Dr. Mackay, the opening address will be delivered on Monday, September 16, by the Rev. Stuart Nye Hutchison, D.D., pastor of the East Liberty Church of Pittsburgh.

THE FACULTY

This year brings a number of very important additions to the Faculty. The Rev. Norman V. Hope, Ph.D., has been called to the Archibald Alexander Chair of Church History to succeed Dr. Frederick W. Loetscher, professor-emeritus. Dr. Hope had a brilliant career as a student at Edinburgh University, where he received first class honors in both History and Economic Science. At New College, Edinburgh, he received the B.D. degree, summa cum laude, in Ecclesiastical History. During the year 1933-1934 he studied in Berlin University, and subsequently received the Ph.D. degree from Edinburgh University. He translated an

essay of Karl Holl under the title of "The Distinctive Elements in Christianity," with a Foreword by Professor Hugh Watt, D.D. He served a pastorate in Scotland, and since 1939 has been Professor of Systematic Theology at New Brunswick Theological Seminary.

The President and Trustees have also announced the appointment of Dr. Jessie Dell Crawford as Guest Professor of Christian Education. Dr. Crawford received the B.R.E. and M.A. degrees from Boston University and the Ph.D. degree from Yale University. Following wide teaching experience, she became Director of Religious Education at Colby Junior College, New London, New Hampshire.

Dr. Edward J. Jurji has been promoted from Assistant Professor to Associate Professor of Islamics and Comparative Religion.

Dr. Paul Louis Lehmann has been appointed Lecturer in the Social Sciences. He received his A.B. degree at Ohio State University, and the B.D. and Th.D. degrees at Union Seminary, New York. After serving as Associate Professor of Biblical History, Literature, and Interpretation at Wellesley College, he became Associate Religious Book Editor of the Westminster Press.

Dr. Bela Vasady, of Hungary, will serve as lecturer during the first term of the coming year, giving a course on the Christian Doctrine of Providence. Dr. Vasady is a graduate alumnus of this Seminary, having received the Th.M. here in 1925, after the B.D. degree had been given him in his native land. He is a member of the Administrative Committee of the Evangelical Church in Hungary, and will be remembered as the speaker at the Alumni Dinner last May and lecturer in the Princeton Institute of Theology this past summer.

The Rev. Henry Bernard Kuizenga is returning to the Seminary Faculty after serving in the Army chaplaincy. He is a graduate of Hope College and of this Seminary, where he won the Fellowship in Systematic Theology. He has finished residence work at Yale for the Ph.D. degree and is at present completing his dissertation. He comes as Instructor in Public Speaking.

Dr. John William Wevers, a graduate of Calvin College and Seminary, who received his Th.D. degree here, has been appointed Instructor in Old Testament. He was a Teaching Fellow in Old Testament in the Seminary for two years, 1944-1946.

The appointment of four new Teaching Fellows for the coming year has been announced: Willard A. Beling in Old Testament, Lawrence Edward Yates in New Testament, Carlton Carl Allen, Jr., in English Bible, and Donald MacLeod in Homiletics.

The summer has been a busy one for the Faculty. Many were teaching in the Summer School and at the Institute of Theology. Others have been engaged in research. Some have been active in lecturing and conference work.

Dr. and Mrs. Mackay have been having a particularly strenuous summer in connection with their speaking tour of South America. Flying from Newark on June 7, they arrived, after stops, at Mexico City two days later. From here they flew across Central America to Colombia, with stops for speaking in Guatemala, Nicaragua, Costa Rica, and the Canal Zone. From Colombia their air route led to Venezuela, to Jamaica and Cuba, then to Brazil, where they are as this goes to press. Leaving Brazil, they will touch most of the South American countries—Uruguay, Argentina, Chile, Peru, and Ecuador, arriving back at Newark airport on October 6. Reports of their work from the South American press are already coming in. A newspaper of Colombia, the "Vanguardia

Liberal," comments on two addresses which Dr. Mackay delivered in that land under the auspices of the State Secretariat of Public Instruction. The lectures were entitled "A Message to Those Who Have Lost Faith in Life's Purpose," and "The Mission of Youth in Tomorrow's World." In the course of its comments the newspaper reported that "the large audiences which attended these lectures were most agreeably impressed. . . . The thoughts so ably set forth by the renowned orator were, without any doubt, worthy of the unanimous approval and applause extended to him by the people." The prayers and best wishes of the American Church go with these ambassadors of Christian good will to our southern neighbors.

Among other Faculty members who have been heavily occupied with special lecturing engagements this summer is Dr. Blackwood. For four days in July he spoke at the Baptist Pastors' Conference at Green Lake, Wisconsin, on "Pastoral Theology," followed early in August by four days devoted to "Pastoral Evangelism" at the Evangelical Ministerial Conference at Milford, Pennsylvania. He delivered lecture series, too, at three conferences in North Carolina—the Methodist Conference at Junaluska, the Southern Presbyterian at Montreat, and the Associate Reformed Presbyterian Conference at Bonclarken.

Dr. Hromadka once again has made a summer's journey to Europe under the auspices of the World Council of Churches to study conditions and to report back in September.

In spite of many duties of various sorts, fellowship within the Faculty is not being neglected. It was a particularly pleasant occasion when the entire Faculty and their wives were the guests of Dr. and Mrs. Mackay last April. Newer members of the Faculty were formally presented. Speeches from them and from others, with the geniality of the occasion, made the evening a pleasant one for all.

Another event of interest is the annual Trustee-Faculty dinner in the Fall, when the two groups have the opportunity of becoming better acquainted in an informal way. The event is scheduled this year for October 15.

Life has its mixtures of duties, pleasures, and sorrow. It was an occasion of deep sorrow to the members and wives of the Faculty and to her many other friends to hear of the death on June 27 of Mrs. Donald Mackenzie, wife of the late professor of Biblical Theology. Funeral services were conducted by Dr. Niles in the First Church on July 1. Interment was in the Princeton Cemetery. Mrs. Mackenzie is survived by three daughters and a son, who is studying in the Princeton University Graduate College.

Institute of Theology

A former chaplain, now returned to the pastorate, writes of the recent Princeton Institute of Theology: "After the experience of the chaplaincy I needed greatly just such an experience. It is the finest Institute I have attended." An unusually large number of appreciative letters have been received.

Reservations for the Institute were filled to capacity more than a month before it opened. Eight different foreign countries, eighteen denominations, and twenty-six states were represented. The platform was widely representative of different areas of the world. Among prominent lay leaders this year were Dr. Robert E. Speer, Dr. Emile Cailliet, and Dr. T. Z. Koo of China. From Great Britain came Professor Herbert H. Farmer of Cambridge and Professor George D. Henderson of Aberdeen, and from the European Continent, Professor Bela Vasady of Hungary. Other distinguished guest speakers were Dr. Macartney of Pitts-

burgh and Dr. Kirk of Baltimore. While of course matriculation does not open until next spring, many are already definitely making their plans to attend next summer's Institute.

Recent Conferences

The Institute of Theology is not the only gathering which has been held on the Princeton Seminary campus recently.

From June 24 to 29 there met here a conference on Missions to the Moslem World, attended by about ninety representatives of boards and missions conducting work in various lands where there are Moslems. Dr. Samuel M. Zwemer was the senior missionary present. With his customary indefatigability in good works he published a large pamphlet specially for this conference, entitled "A Factual Survey of the Moslem World." Two representatives of the Cultural Relations Division of the State Department were also present, and discussed the work the government is doing in the secular sphere in predominantly Moslem lands. Many missionaries of long experience were present as well as some recently appointed who have not yet entered upon the work. The conference proved to be both illuminating and inspiring.

Another conference held recently on the Seminary campus was the Planning Conference, from July 1 to 3, for chairmen of the committees on United Promotion, Foreign Missions, National Missions, Christian Education, and Pensions of synods and presbyteries along the Atlantic seaboard. The purpose was to help them prepare for their important responsibilities of leading and promoting denominational work in their synods and presbyteries during the coming year. Considering the highly specialized constituency, the attendance was excellent with 140 present.

Princeton University Bicentennial

Princeton University is planning to celebrate with appropriate éclat the two hundredth anniversary of its original charter. The Bicentennial Year will open with a convocation on Sunday, September 22, at which the Archbishop of Canterbury will deliver the first of the ten Bicentennial sermons. Among the other nine to preach Bicentennial sermons during the course of the year will be Dr. Reinhold Niebuhr, Dr. Douglas Horton, Dr. John A. Mackay, and Bishop H. St. George Tucker.

The United States Congress and the New Jersey Legislature, respectively, have appointed special commissions to co-operate in Princeton's Bicentennial. Professor Wertenbaker's official history of the University is to be published this fall, and a *Pictorial History of Princeton* by another writer in the spring. An elaborate program of cultural events of various kinds will be spread throughout the academic year. Of particular interest perhaps are the Bicentennial Conferences which the University is planning. Two of these deal with "The Evolution of Social Institutions in America" (October 7-9) and "The Humanistic Tradition in the Century Ahead" (October 16-18). The last session of each conference will be open to the public.

As plans now stand two of the University's distinguished Bicentennial guests will also speak at the Seminary. Dr. H. Emil Brunner will give addresses in the Seminary on October 10 and 11, and Dr. T. Z. Koo will give the annual Mission Lectures in the Seminary, October 21-24.

Seminary Choir Tour

As this goes to press, the Princeton Seminary Choir, under the direction of Dr. David Hugh Jones, is planning a very interesting itinerary through Cuba, with visits in the southern states en route. Dr.

Jones and twenty-five members of the choir, which consists of undergraduates and recent alumni of the Seminary, gathered in Princeton August 28. Driving south, they will meet appointments in Richmond, Virginia, and in North Carolina. They will arrive in Havana on September 1 and will cover most of the island, including Matanzas, Cárdenas, and Sancti Spiritus. The last named point, situated about 400 miles from Havana, is the eastern limit of Presbyterian work at present. The choir goes at the invitation of the Presbytery of Cuba, but much of its singing will be before interdenominational gatherings of Protestants. The choir will visit various types of Protestant work, including both rural and urban.

After seven or eight days on the island, the visitors motor back through the southern states, singing en route at meetings in Ocala and Lake City, Florida, Atlanta, Georgia, Anderson, South Carolina and Greensboro, North Carolina. Dr. E. A. Odell, National Board Secretary for the West Indies, the Rev. Julio A. Fuentes of Cuba, and Dr. Alfonso Rodriguez, a Cuban student in the Seminary, are sponsoring arrangements. May this symbol of international and inter-Christian good will prove pleasant and profitable to both hosts and guests.

Theology Today

Theology Today continues on its successful and promising career. The October issue, organized around the general theme "Aspects of Reformation Thought," will include articles by Erich Frank, Wilhelm Pauck, Paul L. Lehmann, Hunter B. Blakely, James M. Shaw, and H. Richard Niebuhr. The editorial for this issue has been prepared by F. W. Dillistone.

Every quarter *Theology Today* appears with its interesting and stimulating thought. Subscriptions—at the rate of two dollars per year—may be sent to *Theology Today*, P.O. Box 29, Princeton, New Jersey.

Alumni Gatherings

In addition to the annual Alumni Dinner at Commencement there have been other special gatherings of Princeton Seminary alumni both at home and abroad.

In connection with the General Assembly meeting in Atlantic City last spring more than 150 alumni gathered at the Madison Hotel. A happy feature of this meeting was the presence of wives of the alumni. Dr. Mackay presided and introduced trustees, faculty members, missionaries, and chaplains. The moderator of the Assembly, Dr. Frederick W. Evans, of the Class of 1905, gave a brief address. Dr. Mackay paid a warm tribute to the excellent work done by Vice-President Henry Seymour Brown during the eight years in which he has held office. Dr. Brown then spoke on the subject of loyalty and challenged each alumnus to support the Seminary to the utmost.

It would be hard to find anywhere a more loyal or devoted group than the "Irish Princetonians" as they call themselves. These alumni of Princeton Seminary in Northern Ireland held the annual meeting of their organization in Belfast in connection with the General Assembly of the Presbyterian Church of Ireland. Twenty-one members were present as the Rev. Thomas Rowan, of the Class of 1906, completed his presidency and the Rev. James C. Breakey, of the Class of 1916, was elected to succeed him. The Secretary of the group, the Rev. J. Wallace Bruce, of the Class of 1931, writes of their unflagging interest in Seminary affairs, of their following news items in the issues of the Alumni Bulletin and of their interest in the Seminary's Forward Movement. It is always an inspiration to us all to hear of the loyalty of these friends and to be assured of their con-

tinuing devotion to our common enterprise.

The Mackay Family

Recent days have been extremely eventful in the Mackay household. On May 3, in South Pasadena, California, Mr. Duncan A. D. Mackay, the son of Dr. and Mrs. Mackay, married Miss Muriel Ann Taylor, the daughter of the Rev. and Mrs. Norman Taylor, missionaries to Mexico. The ceremony was performed by the bride's father, assisted by Captain Paul Leavens, of the United States Navy, a graduate of Princeton Seminary and a former missionary to Mexico.

The following month, on June 1, 1946, in Miller Chapel, Miss Elena Mackay was married to the Rev. Sherwood H. Reisner, who received the degree of Master of Theology from the Seminary in May. Both were under appointment as Presbyterian missionaries to Mexico and since the wedding have already entered upon their service in Mexico.

The engagement of Miss Ruth Mackay to Mr. Robert Hansen has been announced. Mr. Hansen is an alumnus and Old Testament Fellow of this Seminary who is now doing graduate work for the Doctor of Philosophy degree at Johns Hopkins University and also teaching at Lincoln University, Pennsylvania.

In the Wake of War

Dr. Piper has headed a faculty committee which has been co-operating with students of this Seminary in regularly sending boxes to the students of the Faculty of Theology in Paris. Dr. Piper reports that the following letter was received:

"Paris, Saturday, June 8, 1946

"The Theological Students of the
Faculty of Paris
To the Theological Students
of Princeton

"On February 28, we wrote you to indicate receipt of eighteen parcels, which we had received up to that moment, and to thank you for them. Since that date a never ending stream of parcels, constantly growing in volume, has reached us. At present we receive one almost every day. Among them we received 6 parcels of socks and underwear enabling us to give something to each student, and three packages of leather shoe soles.

"Through this letter of appreciation, which all of us have signed, we want to express to you our supreme gratitude. To all of us, who have spent this first postwar year in the Seminary the idea of the U.S.A. is linked in an indissoluble way with these parcels, which have been of such great help to us. We wish to thank you particularly on behalf of the families of the married students to whom whole parcels could be given regularly. In the Seminary your parcels have become an important portion of our daily bread.

"It is our desire that the theological students in Princeton should know of the fraternal gratitude of each of us. We sign this letter on the eve of the day of Pentecost in the glad assurance to share with you in the fellowship of the Church."

Eighty-two signatures are appended to the letter. The gifts which are being sent abroad by many other institutions and individuals in these critical days are deeply appreciated.

Dr. Piper reports, too, that news has come from some of our own Seminary alumni who were on the other side of the lines during the recent war:

"Ernst Bizer, Th.M. 1928, was a minister in the church of Wurtemberg, Germany. He took an active part in the struggle of the Confessional Church against the Nazis, was banished to a small village in the Alb just after he had been called to the theological faculty in Tübingen, and was later drafted into the

German army as a private. In French captivity since 1945, he is now the head of the Theological School for Prisoners of War in Montpellier, France. His school has an enrollment of about 150 students of various ages. American Lutheran seminaries provided a considerable number of books for their library. Dr. Bizer is professor elect of church history in the University of Frankfurt, Germany.

"Hans Werner Gensichen, Th.M. 1938, was drafted by the German army immediately after his return from the U.S.A. He was temporarily released for studies and received his Th.D. from the University of Goettingen in 1943. He was drafted again for combat service and spent six months in British captivity in 1945. He is now back in the service of the Hanoverian Church as acting president of the Predigerseminar at Erichsburg ueber Kreiensen. He is married and has a little daughter.

"Adolf Ungemach, Th.M. 1938, was pastor for a short while after his return to Germany, then drafted by the army and served as a private. Killed in action in February 1943 in Russia. He leaves a widow and two little children."

In China there are thirteen universities connected with various Protestant Churches and all of them have suffered extensively from the eight and a half years of war and from the subsequent turmoil. Most of these institutions therefore need thoroughgoing rehabilitation. In order that this may be accomplished as efficiently as possible the Boards of Trustees of the thirteen institutions have formed a united board to eliminate competition and to co-ordinate efforts. Dr. Robert J. MacMullen, for many years a well known missionary in China, and recently president of Centre College in Kentucky, has been chosen Executive Secretary to direct this important cooperative undertaking. Dr. MacMullen received his Th.M. at Princeton Seminary.

News comes from alumni in America concerning the venerable Reformed College and Seminary in Sarospatak, in Hungary. This institution was founded in Reformation days, in 1531, and in spite of military invasions, imprisonment by persecutors, and eviction on three occasions, has continued through the centuries, faithful to its Protestant traditions. Today, however, in a defeated nation, amid social and political upheaval, its condition is desperate. Its alumni in their letter write: "We are not soliciting material aid . . . but spiritual and moral assistance. A letter of encouragement, a message of brotherly sympathy to the faculty and the student body will serve as if it were a message from above. This, with your prayers, is all we ask for. The address of our sorely tried Alma Mater is: Reformed College and Seminary, Sarospatak, Hungary. Any further information will be gladly and gratefully given by the president of the school itself or by the undersigned." The letter is signed by Rev. Dr. Charles Vincze, 31 Kirkland Place, Perth Amboy, New Jersey, and by Rev. Arpad Berelz, 76 Orland Street, Bridgeport, 5, Connecticut. The latter was formerly a member of the faculty.

Christian Education Field Work

Dr. J. Donald Butler gives the following information concerning field work in the School of Christian Education:

"During the year 1945-46 students in the School of Christian Education have made a good beginning in serving churches near enough to Princeton to be reached for week-end activities.

"Five middlers carried major responsibilities in the following churches: First Presbyterian Church, Princeton, First Presbyterian Church, New Brunswick, Bound Brook Presbyterian Church, Lambertville Presbyterian Church, and Hope-

well Presbyterian Church. The services rendered by these students included help in the administration and direction of the church school, teaching in the church school, leading worship services, planning and directing programs for special occasions, organizing and planning leadership training, conducting junior church programs, sponsoring youth societies, and in some instances newly organizing these societies. The response from the churches has been appreciative and indicates that valuable service has been rendered.

"Nine juniors and two middlers carried less extensive field-work responsibilities during the past year, several of them being aided by Board of Christian Education scholarships, and serving churches as a means of earning the scholarships. Three of the students lived near enough to Princeton to return home for Sundays and work in their home churches. Congregations served in this way were: First Presbyterian Church, Princeton; Second Presbyterian Church, Princeton; Witherspoon Presbyterian Church, Princeton; Lawrenceville Presbyterian Church; Bethany Presbyterian Church, Trenton; Summerville Reformed Church; and Maplewood Methodist Church. In addition to these, one student taught a week-day class at the Witherspoon Y.W.C.A. in Princeton. In most cases the specific service rendered was the teaching of a Sunday School class; but there were other duties performed, such as teaching a leadership training class, directing music in the kindergarten department of a church school, sponsoring a youth society, teaching a week-day church school class, and in one case directing the junior department of the Sunday church school.

"In the coming Seminary year, 1946-1947, the School of Christian Education comes of age in the sense that it will have students in all three classes and the first Master of Religious Education degrees will be conferred. As there will be a total of between thirty and forty students in the three classes, a larger number of field work opportunities will be needed than in the year just closed.

"Our great concern is to give middlers a solid field-work experience, equivalent in every possible respect to an apprenticeship. Juniors will be available as teachers in the Church School and seniors may continue in the type of appointment they filled during their middler year. But we are especially concerned to have middlers engaged in a larger service to the local church in which they can discover in actual work experience the bearing in practice of much that they learn in the class room. In fact, the basic courses in methods and curriculum prescribed for middler candidates for the M.R.E. degree are planned to include this work experience as an integral part of the courses. And in addition the teacher of these courses will supervise this field work and will help maintain a close correlation between each student's work in class and work in the field.

"During the past year, middler students have received remuneration equivalent to that commonly received by the theological students for their pastoral and preaching services. We believe this is a fair standard and should be maintained, in so far as it can be, for Christian Education students.

"We invite the support of the churches in this very practical aspect of our School of Christian Education program. We are anxious to be of service to our churches, and all of our students are concerned to be serving Christ and the Church at the same time they are studying. Inquiries should be directed to Dr. J. Christy Wilson, Director of the Field Work program of Princeton Seminary."

Seminary Sunday

The last Sunday of October — October 27—has been set aside by the Presbyterian Church as Seminary Sunday. It is peculiarly fitting that the same date is also "Reformation Sunday." The Church suggests that, on this day when thoughts turn to the sixteenth century heroes of the faith and leaders of the Church at that time of crisis, young people be invited to consider the claims of full-time Christian service and leadership of the Church in our own day, and that the opportunity of aiding in their training be presented to Christian laymen.

Renovated Administration Building

The large number of alumni who returned to Commencement in May had the opportunity of seeing the beautiful Administration Building, for the remodeling of which alumni gifts have played a part. Now at last all the administrative offices have suitable accommodations, and dormitory rooms which had been borrowed so long are released for the proper purposes. The Administration Building has been fully occupied since June 15, though a few things are still to be completed. This marks another forward step in the Seminary's plans of physical development.

Association of Theological Schools

The American Association of Theological Schools held its biennial meeting at McCormick Theological Seminary, Chicago, in June. The 150 member institutions in the United States and Canada were well represented, and in addition to its routine business the gathering was addressed by Professor Herbert H. Farmer of Cambridge on the subject, "Present Day Theological Trends in Great Britain." He called attention to the moderation which has been characteristic of British theological thought.

The Association also heard Mr. Sterling Fisher, of the National Broadcasting Company, who is an interested Christian layman and an authority on matters of radio policy. Mr. Fisher said that the churches should make greater use of the radio. Ministerial students, he thought, should learn how to speak over the radio, how to prepare script for the radio, and how to have a part in forming radio policy.

SCHOOL OF CHRISTIAN EDUCATION

A three-year course leading to the degree of M.R.E. (Prin.) for college graduates, both men and women, and designed to prepare them for full time Christian service as teachers of the Christian religion in schools and colleges, directors of religious education, ministers' assistants, missionary educators at home and abroad.

For further information address:

Edward Howell Roberts
Princeton Theological Seminary
Princeton, N.J.

ALUMNI NOTES

[1915]

Henry M. Hartmann has been called to the church at Iselin, N.J.

[1918]

On April 28th George G. Horn with his congregation of the First Church, Freehold, N.J., celebrated the twenty-fifth anniversary of his installation as pastor.

[1923]

Richard Baird has been called to the First Church, McKenzie, Tenn.

[1926]

Felix B. Gear has been elected Professor of Theology and Dean of Instruction in Columbia Theological Seminary.

In May W. D. Turkington was elected Dean of Asbury Theological Seminary.

[1928]

J. Paul Trout has taken a position as student pastor with the veterans at the University of Pennsylvania.

[1929]

John A. Visser has been called to the Westminster Church, Detroit, Mich.

[1931]

The church at Newburgh, N.Y., has called Wilbur M. Franklin.

Alvin M. Gregg has been appointed chaplain and teacher of Bible, Presbyterian Junior College, Maxton, N.C.

John Guichelaar recently began his service as pastor of the First Christian Reformed Church, Denver, Colo.

[1932]

William A. McAdoo has been installed pastor of the church at Winber, Pa.

[1933]

The Sixth Church of Washington, D.C., has called Earl F. Fowler.

William O. Mayer, Jr., is now pastor of the McAlisterville Church, Pennsylvania.

[1934]

Charles Oliver Churchill is assistant minister of the Kenmore Church, Buffalo, N.Y.

Lewis M. Harro has been called to the church at Post Falls, Idaho.

The First Church of Pikeville, Ky., has called Lynn Boyd Rankin.

Samuel Thackaberry has accepted a call from the church at Mount Union, Pa.

The Chinese Christian Union Church of Chicago, Ill., has called Ivan Wong as pastor. His address is 2301 Wentworth Street.

[1935]

Edwin A. Shoemaker has accepted a call from the Forks of Wheeling Church, Wheeling, W.Va.

[1936]

At the Commencement in June Trinity University, San Antonio, Texas, conferred the honorary degree of Doctor of Divinity upon Harold C. DeWindt.

Jay Warren Kaufman has been called to the Collenbrook Church, Drexel Hill, Pa.

The Presbytery of Cleveland has elected Clifton E. Moore as Moderator.

Stewart W. Radford has been called to the First Church, Harrisburg, Ill.

[1937]

The Overbrook Church, Pennsylvania, has called Harold S. Faust.

Albert Gordon Karnell has been installed pastor of the church at Perth Amboy, N.J.

Francis H. Scott has been called to the church at Windsor, N.Y.

[1938]

Frederick B. Ackley is working under the Board of National Missions at Alpine, Tenn.

[1939]

Samuel W. Blizzard, Jr., has received the degree of Doctor of Philosophy in the Department of Rural Sociology at Cornell University.

Robert H. Boyd has been appointed to a full professorship at Luther Theological Seminary, St. Paul, Minn.

The Calvin Church, Philadelphia, Pa., has called Arthur L. Herries.

William F. Logan, Jr., has been called to the church at Bellefonte, Pa.

Raymond W. Nicholson has accepted a call from the church at Saltsburg, Pa.

[1940]

On September 5th James L. Ewalt will be installed in the church at Crafton, Pa.

Harry P. Farr has been called to the Memorial Church, Wilkes-Barre, Pa.

The Townley Church, Union, N.J., has called Richard H. Hutchison.

Mark A. Smith has been called to the First Church, Stamford, N.Y.

[1941]

John P. Dany has accepted a call to the church at Richardson, Texas.

The First Church, Hackensack, N.J., has called Charles Ehrhardt.

Bruce W. Evans has been called to the church at Springfield, N.J.

John N. Montgomery is serving the church at Green Cove Springs, Fla.

George Rentschler has been called to be assistant pastor in the church at Birmingham, Mich.

Kenneth C. Stewart has accepted a call to the Marple Church, Broomall, Pa.

[1942]

The Westminster Foundation, Princeton University, has called Robert H. Carley.

Samuel Crothers has accepted the position of Executive Secretary of the Student Y.M.C.A., University of Hawaii, Honolulu.

Thomas R. G. Evans has been called to the First Church, Manayunk, Philadelphia, Pa.

The church at Elkton, Md., has called Arthur J. Gibson.

William J. Larkin is pastor of the First Church, Donora, Pa.

Joseph E. McCabe has accepted a call from the church at Lambertville, N.J.

In September Roger B. McShane will begin his work on his Fellowship in the University of Chicago in the Department of Old Testament.

Harold L. Ogden is pastor of the First Church, Carthage, Mo.

The Huntingdon Valley Church, Pennsylvania, has called Donald K. Theobold.

In May Brice G. Tucker accepted a call to be associate pastor in the First Church, Utica, N.Y.

[1944]

In connection with his studies at the Seminary Robert L. McCachran will serve the church at Mendham, N.J.

Edward C. McCance has been called to the First Church, Portland, Ind.

The First Associate Reformed Presbyterian Church of Statesville, N.C., has called Louis Patrick.

Stewart P. Robinson has accepted a position as assistant pastor in the First Church, Pittsburgh, Pa.

Mark R. Thompson has accepted the position of College Chaplain at Lafayette College, Easton, Pa.

Trinity Church, Santa Cruz, California, has called John R. Tufft.

[1945]

David Chambers has been appointed Instructor in Bible at Lafayette College, Easton, Pa.

Leonard J. Osbrink has begun his work as assistant pastor in the Westminster Church, Sacramento, Calif.

On March 29th Paul Votaw sailed for his mission field. For one year he will attend the Neuman's School of Missions, Jerusalem, Palestine. He will then go to Beirut, Syria.

NEW SEMINARY TRUSTEES

At the annual meeting of the Board of Trustees in May the following were elected to fill vacancies in the Board: Woodbury S. Ober of Lake Forest, Illinois; Jasper E. Crane of Wilmington, Delaware; the Rev. William Sherman Skinner, D.D., of Germantown, Pennsylvania, and Frank B. Bell of Pittsburgh, Pennsylvania.

BOOK REVIEWS

The Supremacy of Israel, by Samuel A. B. Mercer. The Christopher Publishing House, Boston, 1945. Pp. 187. $3.00.

This small work contains the Bohlen Lectures delivered at the Divinity School of the Protestant Episcopal Church in Philadelphia, in May, 1943. In the Introduction the author gives us his point of view, when he says: "The spiritual content of Western civilization is steeped in a Biblical atmosphere. . . . In art and music and science and philosophy Israel was insignificant, but in literature and religion she was a giant. She was religiously inspired."

Comparisons are made between the religion and literature of Israel with those of Egypt and Babylonia; in these realms Israel is always supreme. The headings of the four lectures are: Israel's Material Culture Compared with that of her Greatest Contemporaries, The Supremacy of the Literature of Israel, Israel's Religious Supremacy, and The Permanence of Israel's Supremacy. An Appendix on the Recovery of Forgotten Empires follows the four lectures; here we find in 34 pages a survey of archaeology and the decipherment of Egyptian and cuneiform writing.

Each chapter is followed by a bibliography, and so the reader may continue his studies beyond the cursory lectures. Among books quoted, the latest are Pfeiffer's *Introduction to the O.T.* (1941), and Millar Burrows' *What Mean these Stones?* (1941). We also find works by Friedell (1936), J. H. Breasted (1933), Engberg (1938), and Contenau (1938). Reference is also made to the author's *Tell el Amarna Tablets* (1939), and naturally the *Cambridge Ancient History* is included. No reference is made, however, to Albright's *From the Stone Age to Christianity* (1940), a monumental work. C. F. Kent's *History of the Hebrew People*, 3 vols., (1905) is called (p. 47) "a fairly full and modern history of Israel." These lectures represent no contribution to our knowledge of the themes treated, but since brevity is the mark of the modest book, the pastor can use it advantageously for quick reference and a rapid survey of the subject.

HENRY S. GEHMAN

The Books of the Law, by Walter G. Williams. Abingdon-Cokesbury Press, New York. 1945. Paper covers. Pp. 160. $.60.

This is one of a series of eight books (four on the Old Testament and four on the New) edited by Harris Franklin Rall with the intention of helping the reader to know the Bible at first hand. Such a worthy endeavor is to be highly commended. The average layman, overwhelmed by the mass of details in the Old Testament, soon loses interest in reading it, and thus fails to see the great spiritual truths hidden in its pages. In this particular volume the author, Walter G. Williams, Professor of Old Testament at the Iliff School of Theology in Denver, Colorado, picks out the high points in the Pentateuch and discusses them in 100 readings or sections. It is through works like this that the imperishable values of the Old Testament are translated into the life and thought of the Church to-day. Questions, assigned written work and references to the *Abingdon Bible Commentary* make the volume practical for student and teacher alike.

In discussing the relation of the proper name "Shem" to the word "Semite" (p. 26), the author fails to point out that in the Septuagint, from which our anglicized Biblical proper names ultimately come, the "sh" Hebrew phoneme is constantly rendered by the Greek "s" phoneme since the Greek alphabet had no "sh" phoneme (cf. Hebrew, "Joshua" and Greek, "Jesus"). Hebrew "Shem" therefore becomes "Sem" in Greek, and from that form "Semite" is derived. The etymology of "El Shaddai" as "God of the fields" is impossible from the Hebrew word "Shaddai" (p. 31). It probably means "God of the mountains." To say that "the Hebrews have never been a missionary-minded or evangelistic people" (p. 137) is putting the case too strongly in the light of *Second Isaiah* or *Ruth* or *Jonah*. But apart from these strictures the book admirably fulfills the purpose for which it was written.

CHARLES T. FRITSCH

The Servant and the Dove: Obadiah and Jonah, Their Messages and Their Work, by Frank E. Gaebelein. The Our Hope Press, New York. 1946. Pp. 150. $2.00.

The title of this volume is derived from the meaning of the Hebrew proper names Obadiah and Jonah, the two prophets whose works are here discussed. The author, Dr. Frank E. Gaebelein, headmaster of the Stony Brook School

and an earnest student of the Bible, did not intend to produce a thoroughgoing commentary on these two books, but rather a non-technical exposition which would "recognize the contemporary applications of the text." The obscure Obadiah and the misunderstood Jonah are made to live again on these pages, and their messages are made practical for the present day.

After brief introductions to the books in which authorship and date are dealt with, the contents are discussed verse by verse. Dr. Gaebelein, who is recognized as one of the leading fundamentalists of our country, deals with all problems from a conservative point of view. One of the criteria of a conservative, he maintains (p. 4), is that he generally accepts the early date of a book, whereas the "radical critics" usually advocate a later date (cf. also p. 54). Accordingly, he holds that Obadiah was written c. 845 B.C. It should be noted, however, that scholars use two of his arguments for the early date of the book, namely, Obadiah's relation to Jeremiah and Joel, to prove the late date of the book after 586 B.C. The premillennial point of view, held by the author, is clearly revealed in the interpretation of the Day of the Lord (p. 28), and in his constant reference to the literal fulfillment of the Old Testament prophecies concerning the establishment of the kingdom on earth and the return of the Jews to Palestine (pp. 33, 39, 40). Chapter five, "Obadiah's Message for To-day," is an excellent practical application of the teachings of the prophet to the modern situation.

That *Jonah* is the most "disbelieved and misunderstood" book in the Bible need hardly be argued. Because of the reference to the experience of Jonah with the great fish, men have ridiculed the book and lost sight of its great spiritual truths. But another problem, equally intriguing, is that of authorship. Again Dr. Gaebelein lines himself up with the conservative scholars who hold that the work is autobiographical and therefore written between 790 and 749 B.C., the dates of Jeroboam II (p. 56). One might think that the author accepts this traditional view because so many others before him have done the same (pp. 54-55). But the solution of the problem of authorship depends on more than counting noses. The questions of language, expressions and purpose of the book must also be considered in this matter. That *Jonah* is first of all a piece of missionary propaganda is clear, and the miraculous elements—the storm, the fish, the gourd and the worm—are secondary. Therefore it seems to the reviewer unnecessary to devote thirteen pages (86-98) to the proof of the proposition that a "fish" can swallow a man. In fact, it really reveals a lack of faith in the miracle-working power of God, if the literalism of the story is to be maintained. If we need human evidence for every miracle, then we do away with the very meaning and existence of miracle.

Another interesting suggestion as to why the fish-motif was used in connection with Nineveh is the fact that in cuneiform the name Nineveh is written with the sign of the fish in a box or house, showing that it was known as "fish-town."

The spiritual value of the book is well brought out in the expository sections. In the last chapter, "Jonah as Prophet," Jonah is described as a type of Christ and of the Jews. But as is so often the case, typology here degenerates into a recital of as many parallels as can possibly be found without explaining the underlying principles which govern the relationship between type and antitype.

Dr. Gaebelein, from his conservative point of view, has written an expository work on Obadiah and Jonah which should prove to be of great help to the preacher and layman. His strong emphasis on the spiritual values of these books make his work an added contribution to the standard commentaries on the two prophecies.

CHARLES T. FRITSCH

Christianity According to John, by W. F. Howard. Westminster Press, Philadelphia. 1946. Pp. 226. $2.50.

This book of the eminent New Testament scholar and present Principal of Handsworth College, Birmingham, was first published in England in 1942. Due to the war it did not receive the attention in this country which it deserved. In a form that is intelligible to the average minister the author offers the mature fruits of a life-long study of the Johannine writings carried out in constant contact with leading scholarship in this field.

The book offers principally a discussion of the meaning and spiritual significance of the central Johannine ideas, such as the Logos of Life; Father, Son and Holy Spirit; Man, Sin and Salvation; Eschatology and Mysticism; Church, Ministry and Sacraments; and the Way, the Truth and the Life. An introductory chapter informs the reader about the nature and the historical place of Johannine Christianity. While the author admits that the Book of Revelation belongs to the same religious circle as the other Johannine writings he does not take it into consideration except for occasional

illustration because he believes that through the incorporation of Jewish non-Christian ideas the basic views of the Apocalypse were altered.

Over against the attempts of many scholars to solve the apparent contradictions of the Gospel by dissecting it into a number of sources which an inept redactor combined in a superficial way, Dr. Howard shows that book is a unity, and that the appearance of contradictions is caused by faulty exegesis. If interpreted as an expression of a spiritual experience rather than as a theological treatise, the tension of mystical and eschatological, ethical and sacramental views is dissolved into a sublime harmony. Following the best of modern scholarship, Dr. Howard points out that one of the gravest errors in the exegesis of the Gospel was the attempt to read Greek philosophy, especially speculation concerning the Logos, into it. This term and others in the Gospel are used by the evangelist much in the same sense in which the Old Testament offered them to a reader whose mind had been molded through fellowship with the risen Christ.

For those who want a reliable guide to the Johannine writings, abreast of modern scholarship yet fully intent to present their message rather than discuss their problems, this book will probably become a standard work for many years to come.

OTTO A. PIPER

Edifying Discourses, by Søren Kierkegaard. Translated from the Danish by David F. Swenson and Lillian Marvin Swenson. Augsburg Publishing House, Minneapolis, Minn. 1943-46. Vol. I: viii, 123 pp.; vol. II: xxi, 91 pp.; vol. III: x, 144 pp.; vol. IV: viii, 146 pp. Each volume, $1.50.

While in the last ten years the name of the great Danish thinker has become a household word in American academic circles, his work is still relatively little known. The main reason, in the reviewer's opinion, is the fact that the philosophical significance of Kierkegaard has been one-sidedly emphasized and that the access to the arcanum of his philosophy is still as arduous today as a century ago. To the average reader—and the majority of ministers will belong to this group—the best introduction to the lifework of a man, who long after his death revolutionized Continental theology, will be gained through a careful study of one or two volumes of his *Edifying Discoures.* They are not exactly sermons. Reasoning rather than the direct presentation of the saving truth is their method. But they lead right into the center of the faith and make it plan to the reader what Kierkegaard understood by "existentiality."

Each discourse is an exposition of a Biblical passage, and in addition to their devotional appeal they offer valuable lessons in the art of exposition. In several instances the same text is treated twice showing thereby that expository preaching is not bound to become repetitious. Kierkegaard himself regarded these discourses as written from the viewpoint of "immanent religion." No direct reference is made to sin, salvation, and atonement, i.e. to what Kierkegaard regarded as the central ideas of "supernatural religion." It is this reticence probably which makes them fit so perfectly to serve as an introduction to his whole work. The "supernatural" aspects were constantly present in the author's mind and formed the secret point of perspective to which everything would eventually lead. In the *Discourses* Kierkegaard does not say everything he has to say but there is nothing in them which would be incompatible with his deepest insights. That is to say they are definitely within the Christian sphere, as indicated by the Biblical texts which they purport to expound. There is no idea of an apologetic "point of contact" below the Christian level.

In their translation the late Professor Swenson and his devoted widow have marvellously succeeded in preserving the vigor and manliness, the persuasiveness and the simplicity, the noble rhetoric and the poetical finesse of Kierkegaard's language.

OTTO A. PIPER

Romanism and the Gospel, by C. Anderson Scott. Westminster Press, Philadelphia. 1946. Pp. 202. $2.00.

This American edition of one of the most solid modern works on anti-Roman polemics has appeared nine years after the British one. The late Professor of New Testament at Westminster College, Cambridge, brought all his learning, the clarity of his style and the cogency of his logic to the writing of this diatribe against the perversion of the New Testament type of religion. To the author Roman Catholicism is a relapse into the spirit and the practices of Pharisaic Judaism. One by one, the errors of the Roman Church, such as Mariolatry, the Mass, Purgatory, the worship of the Saints, the authoritarian policy of the Vatican, the primacy of tradition and of the hierarchy, are

discussed and confronted with the ideas and practices of the New Testament. It is by his twofold appeal to history and reason that the author convinces his readers that Protestantism is right and Romanism is the Anti-Christ not deserving to be called a Christian religion.

This reviewer feels, however, that this booklet will be of very little practical help. While everything that the author says in condemnation of the Roman Church is one hundred percent true, his highly rational and at times rationalistic idea of Christianity will hardly impress a person that feels attracted by the more popular forms of the Roman Church. Moreover, lack of differentiation between the idea of Protestantism, on the one hand, and its actual teaching and practice on the other prevents the writer from accepting the challenge of Rome. I for one fail to find any comfort in the fact that theoretically we are right and the Catholics are wrong. In view of the relatively great number of highly educated people, who have recently been converted to the "Mother Church" we have to look out for certain serious deficiencies in the Protestant system. It is obviously possible for a Roman Catholic to be aware of the criticisms made by Dr. Scott and other polemists, to acknowledge their validity, and yet to discard them as irrelevant in view of the specific contribution that this Church makes to man's quest for communion with God. It would be good to have a Protestant, possibly a convert from Catholicism, write a book out of a genuine admiration for the magnificent accomplishments and the wealth and sublimity of spiritual life as found on the highest levels of the Roman Church, in which we were shown how the Protestant way is far superior to that of the older Churches. Such a book would be of a revolutionary type. It would stir up Protestant self-righteousness and would compel us to re-think and remodel our whole spiritual and ecclesiastical life in the light of the superior accomplishments of a Church that moves allegedly on a lower level than ours.

OTTO A. PIPER

Jesus the Messiah, by William Manson. The Westminster Press, Philadelphia, 1946. Pp. 267. $2.75.

Among recent British theological works which the Westminster Press has republished in American editions, one of the best, in the opinion of this reviewer, is William Manson's *Jesus the Messiah.* Originally delivered in 1940 as the Cunningham lectures at New College, Edinburgh, the material in this volume embodies the mature thought of one who for the past third of a century has given his attention to matters pertaining to the ministry, teaching, and person of Jesus.

The scope and standpoint of the book are indicated by the sub-title: "The Synoptic Tradition of the Revelation of God in Christ: with Special Reference to Form-Criticism." The author defines his purpose more precisely in the Preface, namely "to show how, on the basis of the confession of Jesus as Messiah, the early Church built up the structure of its distinctive witness to the Christian revelation of God" (p. 7). In fulfilling this purpose, Manson subjects to critical examination the Gospel materials which, in the opinion of the early Church, revealed the saving purpose of God in Christ; namely, the tradition involving the Messianic ministry of our Lord, and the terms which the primitive Church used in order to interpret this tradition. In evaluating the reliability of the former and the adequacy of the latter, the author analyzes the presuppositions and methods of *Formgeschichte* and *Religionsgeschichte* as represented by their outstanding exponents, Rudolf Bultmann and Richard Reitzenstein. As is well known, these two scholars deny that Jesus regarded himself as the promised Messiah who was to save his people by his own sacrifice. They believe (Bultmann on the basis of form-criticism, Reitzenstein on the basis of comparative religion) that the early Church so manipulated—though largely unconsciously—the Gospel traditions as to result in the representation we now have in the Gospel records, a thoroughly supernatural Messiah conscious of his divine mission.

In a rigorous and painstaking analysis of the sources, which is far too elaborate to reproduce, even in outline, here, Manson successfully proves that "it was not a case of an ardent Messianic hope leading men to believe in Jesus but of an ardent faith in Jesus leading them to believe in the Messianic hope" (p. 206). The faith of the early Church, therefore, involved not "the triumph of ideas over history, but the triumph of history over ideas" (p. 221). In other words, the reason why the early Church used the Messianic ideas of Israel to interpret the meaning of the person and work of Jesus was that he had himself so interpreted the urgency and finality of the religious revelation with which he knew himself to be charged.

Of the four Appendices, the last, an essay on the Heavenly Man Redemption Myth, is particularly valuable as a clear account and

criticism of those wide-ranging speculations and bold hypotheses associated chiefly with the name of Reitzenstein. One is surprised, however, not to find here any reference to Carl H. Kraeling's critique of the same general subject, *Anthropos and Son of Man, a Study in the Religious Syncretism of the Hellenistic Orient*, 1927.

Manson's book deserves and will reward the attention of every serious student of the Gospels.

BRUCE M. METZGER

The Attitude towards Labor in Early Christianity and Ancient Culture, by Arthur T. Geoghegan. The Catholic University of America Press, Washington, D.C., 1945. Paper covers. Pp. xxviii, 250. $2.50.

This is the sixth monograph to appear within five years in the series entitled "The Catholic University of America Studies in Christian Antiquity," edited by the learned and capable Johannes Quasten, Professor of Ancient Church History and Christian Archaeology in the Catholic University of America. Father Geoghegan's research, which earned for him a doctor's degree in sacred theology, is both interesting and scholarly—which is more than can be said of many a dissertation!

The author investigates first the attitude towards labor in ancient culture, surveying the opinions of the Greeks, the Romans, and the Jews. He finds that, in general, the Greeks considered manual work to be a subhuman, servile activity. It was an economic necessity, but one to be borne by the masses, thus affording the élite citizens the leisure to engage in political pursuits and to acquire virtue. The Greek point of view was adopted by the Romans, who considered labor beneath their dignity as masters of the world. Though Stoicism, with its emphasis on the equality of all men as offspring of the deity, and Judaism, with its high esteem for all lawful pursuits as sanctioned by divine example and precept, worked as leaven in the ancient world, they were unable to overcome the prevalent contempt for anyone engaged in manual labor.

In the second part of his book the author investigates the attitude towards labor in early Christianity. He finds that within a few centuries after the emergence of Christianity the Graeco-Roman opinion concerning work was revolutionized. Masters and slaves regarded each other as brothers. Idleness was considered disgraceful. Low-born Christians attained the highest positions in the Church, while high-born Christians engaged in the lowliest occupations. Throughout the East and West large numbers of wealthy Christians distributed their goods to the poor and took up a life of labor in monastic orders.

The change came about because of Jesus Christ's life and teaching. A carpenter himself, Jesus chose as his closest companions fishermen, those whom Cicero ranked among "the lowest of dishonorable occupations." It was to the working class that Jesus devoted the major part of his public ministry. Although his teaching was not expressly concerned with labor itself, our Lord couched it in similes involving the sower, vineyard planter, shepherd, fisherman, householder, employer, and housekeeper. By his own example (as when washing his disciples' feet), he taught that no task is too menial. When Christianity extended beyond the little country of its birth, its insistence upon the true worth and high calling of every man, who possessed an immortal soul created in the image of God, inculcated the doctrine of the dignity of the laborer and his work.

The book is well documented, the author having taken into account not only literary sources but also such information as can be gleaned from inscriptions, reliefs, and paintings. Six plates, an extensive bibliography, and elaborate indexes add to the usefulness of the volume. Though it is in the first instance a piece of historical research, Father Geoghegan's thesis deserves the attention of all who wish to broaden their perspective in the modern field of industrial relations. The Christian minister will be stirred as he follows the author in tracing the development of the status of the worker from a condition of slavery and base servility to that of a free agent who imparts his dignity as a person to the labor which he performs.

BRUCE M. METZGER

Introducing the New Testament, by Archibald M. Hunter, Sometime Yates Professor of New Testament in Mansfield College, Oxford. The Westminster Press, Philadelphia, 1946. Pp. 123. $1.00.

Dr. Hunter, whose previous book *The Message of the New Testament* is already familiar to American readers, has recently been elected Professor of New Testament at the University of Aberdeen, Scotland. This latest work of his is divided into four parts. The first concerns such matters as canon, text, and language. Since it is the "ordinary reader" and not the

highly trained scholar for whom our author writes, he begins with an appropriate popular apology for New Testament study and ends with an attractive survey of the group he proposes to cover. The second part has to do with the gospels, being an account of their origin, their sources, and the individual contribution each has to make. The third part combines a study of the book of Acts with a chapter on St. Paul and a discussion of four of his epistles, Romans, First Corinthians, Philippians and Philemon. The final part groups "The Writings of the Other Apostolic Men" under Hebrews, James, First Peter, First John, and Revelation. An epilogue on "The Unity of the New Testament," a three page bibliography, and a double index complete the volume.

Dr. Hunter has not written an *Introduction* in the accepted sense of that word. He does not aim to give a comprehensive survey of all the technical points of every New Testament book. He hopes rather by representative selection and suggestive analysis to "whet the reader's appetite for more." In this he has had notable success. Here is a real contribution to that literature whereby the Christian Church presents the New Testament to those whose scepticism is great and interest small.

First, this little work is extremely well written. Its style is marked by smoothness, clarity and real beauty of expression. Its balanced sentences and concise phrases make the truth stick. By the use of outline, paraphrase, rhyme and direct discourse large bodies of otherwise dry fact are rendered vivid and interesting for the beginner. The language is simple and picturesque. First Corinthians presents "The Church of God in Vanity Fair," and Acts tells "How They Brought the Good News from Jerusalem to Rome." James is "The Amos of the New Covenant." There is an abundance of lucid, contemporary illustration and apt quotation.

Second, Dr. Hunter is a good teacher. The issues are sharply defined and they stand out in plain view for the novice to see. Details are never allowed to obscure the main point, nor are by-paths made so attractive that the broad highway is lost. Moreover, his very attitude invites further investigation. He is always understanding toward those prejudices of the modern man which make some parts of the New Testament "an alien and uncanny land." (He is thinking here of The Apocalypse.) The joy which he himself feels in New Testament study and the pastoral warmth of his thought elicit similar response in the reader. Finally, he has that happy faculty of seizing upon interesting biographical details to arouse interest and illuminate difficult subjects.

Third, what is offered here is the work of a competent scholar and theologian. In spite of his avowed aim to meet the needs of the average layman, Dr. Hunter never abates "the requirements of scientific criticism." Moreover, he belongs to that recent school of interpretation which emphasizes the unity underlying the diversity of New Testament thought, so that the reader is not left at the end with a collection of irrelevant tid-bits, nor infected by a hypercritical one-sided bias.

In a work that runs the gamut of New Testament problems it would be strange indeed if every position taken by Dr. Hunter met with unqualified approval. One cannot be satisfied with the grounds on which he denies the Fourth Gospel to the Apostle John, nor with his ascription of it to John the Elder. To refuse apostolic authorship because of the numerous discourses which mark the Gospel would be unnecessary in view of their presence both in the Synoptics and in current Rabbinic teaching. That John used Matthew and Luke is not proven beyond a doubt, nor can we put such trust as our author does in Papias' distinction between the two Johns. The Epistle to the Hebrews cannot be labeled "Platonic" in an unqualified sense since it champions the reality of history as Plato never did. To say that "with the appearance of Mark's Gospel the period of the oral tradition is at an end" and to omit any mention of its formative influence in the process of canonization is surely wrong. Papias still trusted the "living voice" in A.D. 120. It is regrettable that, in spite of the popular nature of this volume, we have nothing about Form Criticism nor Paul's distinctive theology in Ephesians and Colossians. One hesitates to venture these suggestions where the scope of Dr. Hunter's book allows so little space for the real development of his critical positions. They are certainly not meant to discourage the reading of a treatise that has admirably accomplished its author's purpose.

I. W. BATDORF

Religious Liberty: An Inquiry, by M. Searle Bates, Professor of History, Nanking University. Harper and Brothers, New York, 1945. Pp. 604. $3.50.

This study, as the title page informs us, "has been accomplished under the auspices of a Joint Committee appointed by the Foreign Missions Conference of North America and the Federal Council of the Churches of Christ in America."

The author acknowledges that members of the Committee and related staffs liberally contributed materials and that he received helpful counsels from over fifty persons who had been invited to criticize a draft edition of the work. But he alone, we are given to understand, is responsible for the factual data presented and for the critical judgments expressed.

The volume is a notable production. Though much has been written concerning human liberty in general and religious liberty in particular—Dr. Bates needs fourteen pages to list the publications he cites—there is no other treatment of his specific theme that can match this *Inquiry* in keenness of insight, analytic skill, breadth and thoroughness of discussion, candor and fairness in dealing with the many controversial issues in this field of investigation. An alumnus of Hiram College, a Rhodes scholar at Oxford, a student of French at Grenoble and of Japanese and Russian at Harvard, a doctor of philosophy of Yale, Prof. Bates was admirably equipped not only by his scholastic attainments but also by his experience as a teacher of history at Nanking and by his extensive travels in Europe and Asia to undertake this basic study of religious liberty as a perennial and universal problem in man's relations to his fellows.

The first main division of the book is devoted to a survey of the contemporary situation—since about 1920—in some sixteen nations and geographical areas, the "case studies" being grouped according to the various degrees of difficulty and tension in the current religious trends. These sketches, aggregating 131 pages, give an impressive idea of the global dimensions of the subject and will probably prove the most interesting chapters for the general reader. They are vivid, well-documented accounts of the recent developments in Russia, Spain, Germany, Italy, India, Mexico, Japan, and China—to name only some of the lands in which the religious upheaval has been most striking. Equally timely is the wealth of information regarding the state of religious liberty in the British Commonwealth, the United States, and European areas other than those just mentioned. Doubtless many a statistical item in these summaries is already out-of-date, but this will not impair their essential value. The dexterity of the author in balancing the pros and cons on debatable issues is put to a still severer test in the second major part of the work, which consists mainly of an outline of the history of religious liberty in Christendom from the first through the nineteenth century. A convinced Protestant, Dr. Bates is thoroughly objective in dealing with the persecutions of Jews and heretics by the medieval Church and the bitter intolerance of Protestants and Catholics toward one another as well as toward their common and other opponents. He admits the partial truth of Figgis's caustic epigram, "It was the competing claims of religious bodies and the inability of any single one of them to destroy the others which finally secured liberty. . . . Political liberty is the fruit of ecclesiastical animosities." But he also endorses Ruggiero's nobler dictum that there is "another liberty, the need for which is based on a profound faith and a respect for the intimacy of man's consciousness, and this respect implies, or in the long run comes to imply, full reciprocity." Protestant and Roman Catholic partisans may find some comfort in the many quotations used to give point to the questions at issue, but the author himself is well aware that a "more just appreciation of common fault and of common merit, however the percentages may be set, has grown through the past century." Among findings of special interest are the statements that Spain was "the country of most spectacular mistreatment of the Jews"; that, in spite of his intolerance, in practice "Calvin's teaching and tradition had in them saving elements which were to stand to the ultimate advantage of liberty against worldly authority"; that the "rich experience of the English people from 1558 to 1700 . . . is more instructive than any other developing situation in the history of the world for the explication of the growth of tolerance"; that "Catholic states have given less liberty, by and large, to the Roman Church than have Protestant and neutral states"; and that there "is no basis for the Roman Catholic attribution of the Virginia Bill of Rights and the Declaration of Independence to Bellarmine's words and influence."

The latter half of the volume deals with such complex questions as the nature of religious liberty; the relations of Church and state as affecting religious liberty; religious liberty in education and in the complex of general liberties; religious liberty as related to natural law, to ethics and philosophy, to Christian theology and tradition, religious liberty as embodied in state constitutions, in concordats, and in international treaties. Space forbids extended comment on these chapters. Owing to their abstract and often quite technical character they make rather heavy demands on the reader. But the serious student of these fundamental problems of society will find these discussions the most remunerative portions of the monograph. They amply justify the author's hope "that publicists

and men of affairs, as well as churchmen and mission workers, may find here some new understanding of liberty and religion, some aid to decision and action." Specially helpful for the formation of an independent and balanced judgment concerning some of these baffling problems is the vast number of quotations—some of them running through several paragraphs—from authoritative writers on both sides of the issue.

FREDERICK W. LOETSCHER

Configurations of Culture Growth, by A. L. Kroeber. University of California Press, Berkeley and Los Angeles, 1944. Pp. 882. $7.50.

With this tome Professor Kroeber, of the University of California, adds a third major contribution to his earlier *Handbook of the Indians of California* and *Cultural and Natural Areas of Native North America*. Here his chief concern is with the recurrence of civilizations in the world. Therefore, in part at least, his work follows in the wake of such writers as Sprengler, Sarton, Toynbee, and Sorokin. With this possible exception, however, that he, more than others perhaps, wilfully singles out the confines of his research, delimits his province, and charts his course. As a result, this ponderous volume is distinguished both for clarity of statement and the attempt to offer particular answers.

Notable for his labor in the field of anthropology, Professor Kroeber describes his book as an endeavor to treat historical materials with a sociological purpose by the method of an anthropologist. The phenomena of culture growth, brought under investigation, he interprets in terms of a theory of formation, fulfillment, and exhaustion of cultural patterns. The adopted procedure is this: Peg down things just as they happened to fall, and follow up with an examination of the configurations thus pegged.

In his observance of this procedure, the author seems alive to the temptation involved. For the achievements of humankind are not so easily and tidily masterpatterned or predicted—he reminds his reader—as some hopefully suppose. What these pages set forth, therefore, represents the pulse and growth in philosophy, science, philology, sculpture, painting, drama, literature, music, and the growth of nations. In the several domains explored, we are provided with a picture of the manner and typical stages of the rise, culmination, and decline of culture growths.

A conception of culture growth is built up around the clear-cut fluorescences which together make up the configurations. Similarities and dissimilarities are detected and explained. The quest for a definite pattern is unflinchingly pursued. Great weight is attached to the duration of the configurations, in the vain hope that behind the rise, apex, and decline of each culture growth some light may be discovered in a possible time constant.

Such a time constant finds no warrant in history and the author, baffled at this point, is thrown back upon his ingathering of data and cumulus of observations. In fairness to him, it must be admitted that, with the exception of a few minor details, this data is sound and accurate. While the work reveals prodigious learning and tremendous assimilative power, it fails to contribute anything vital to our knowledge of the inner laws of society, even less to the meaning that undergirds human destiny—the "whence" and "whereto" of it all.

Not oblivious to this defect, inherent in the very nature of the inquiry, the author warns (p. vii): "The purpose is not so much to offer a final explanation as to make the most pertinent data readily available for those who wish to search farther for a causality. I am convinced that, the phenomenon being cultural, the explanation must first of all be made in cultural terms, even if it be essentially only a descriptive interpretation."

The volume hues consistently to the aforementioned line. With meticulous care the author approaches his subject with the formula that most high-order productivity in the intellectual and aesthetic fields of culture is achieved in spasmodic bursts. Comparatively and selectively are reviewed from this angle the great civilizations of the Oriental, Western, Ancient, and Modern world. The cultures of Greece, Rome, of Europe and Asia—and their main offshoots and components—are subjected to intimate and exacting review. The complete analysis is formidable, impressive, and fascinating.

In the absence of definite patterns, outside the main clusters, it may be said that the names and achievements of great men constitute the core of the book. Religion is not exactly precluded from the discussion, since a section—inadequate though it is—is assigned to it in the final chapter of the book that goes by the heading of "Review and Conclusions." In this connection, the general assumption is that though religion contains both intellectual and aesthetic elements, its essence being of a different nature it may not appropriately be treated under culture. In other words, while a given religion

may normally be the first phenomenon to reach a climax, it will inevitably give way to intellectual and cultural activities which gradually free themselves from the grip of religion.

Having thus disposed of any notion that may remotely suggest a divine purpose, the book states that there is "no evidence of any true law in the phenomena dealt with" (p. 761). The exclusion of the dynamic influence on culture, exercised by Judaeo-Christianity, accounts, in the reviewer's opinion, for the book's negative tone and its apathetic pessimism. Apparently the author himself is victim to what he deplores when he notes "that the prosecution of historical study merely by piecing together or weighing of cultural items is insufficient for full understanding of what happened" (p. 449).

Students of religion will read this book with profit, if only because its central theme is detached and objective. The book stands as a monument to that spiritual and intellectual bankruptcy that is the invariable consequence of reading history and evaluating culture apart from the divine love and redemptive purposes of God.

EDWARD J. JURJI

Iran, by William S. Haas. Columbia University Press, New York, 1946. Pp. 273. $3.50.

Any thoughtful book on Iran should be especially welcome at this time since the country has been so much in the headlines and since some thirty thousand American troops served during the war under the Persian Gulf Command. This book has many worthy features and adds a great deal to the published information about Persia. It is unfortunate that there are many mistakes which might have been remedied had the copy been corrected by someone with long experience in Iran and a knowledge of the country and its history.

The book is not easy to read because of a very heavy style which seems at times like a translation. The present reviewer has a great deal of sympathy with the author in this regard because he knows from experience that the publication of a book in a language not the mother tongue of the author presents enormous difficulties in the matter of literary style. It is quite an education, however, to read the book and look up the words which are not common in English usage. For instance, to name but a few, epopees, taurobolion (for taurobolium?), desuetude, trialistic, charism, sephirots, phantasmagoric, egalitarianism, usufruct, etc.

The author seems to have a peculiar blind spot for the work of the American Mission which has been in Iran for more than a century and has certainly been a leader in education and in modern medicine. This appears in the first page of the preface where the author says, "They still conduct a missionary hospital." The facts are that the American Mission founded the first hospital in Iran and has for decades conducted hospitals in Rezaieh, Tabriz, Resht, Teheran, Hamadan, Kermanshah, and Meshed. In like manner he mentions that, "The American Presbyterian mission founded a school for boys in Teheran in 1872," failing, so far as we can observe, to mention Alborz College, where many of the leaders of Iran were trained, including the Minister of Education who did most to found the modern educational system of Iran. American schools were started in Urumia as early as 1835 and high schools were maintained for many years in a number of the larger cities of Iran.

The author makes many historical mistakes. He has Shapur III instead of Shapur I conquering Valerian the Roman Emperor (p. 18), and places the great rock carving commemorating this event at Shapur, near the Persian Gulf, instead of at Nakhshi Rustam near Persepolis. He also quotes an inscription of Darius as having been found on the "Palace at Pasargadae" which moves that worthy back to the capital of Cyrus. His history of Zarathustra is also out of date. The map, opposite page 50, also has some glaring mistakes; for instance, "Savalin Dagh" is placed clear across northern Azerbaijan, whereas it is actually the name of one peak near Ardabil. In general the mistakes are not of great importance, unless one is checking the book for strict accuracy.

In his discussion of the social life in Iran and in his philosophical observations on events the author seems to be at his best. He has gathered a great deal of material and writes of subjects which have not been discussed in previously published works on Iran. It is unfortunate that the design on the paper jacket of the book violates every category of Persian art in both design and color, but that is no doubt the fault of the publisher and not the author.

Professor William S. Haas was formerly on the faculty of the University of Cologne and was in Iran for five years as adviser to the Iranian Ministry of Education. For the past several years he has been with the Iranian Institute and School of Asiatic Studies in New York City. The book is well worth while for those who would understand Iran and recent events there. A second edition should make

many corrections which could greatly improve the usefulness of this volume.

J. Christy Wilson

A Factual Survey of the Moslem World, with Maps and Statistical Tables, by Samuel M. Zwemer. Fleming H. Revell Co., New York, 1946. Pp. 34. 75 cents.

Dr. Zwemer prepared for the Conference on Moslem Missions held the last week of June, 1946, at Princeton this most illuminating survey. Most of the maps have been published previously, but they are gathered together here and give different aspects of the Islamic world from the geographic standpoint. The statistics are new and reflect many changes which have taken place during the War and new data which have been gathered by government agencies, as well as facts from other sources. The text is most interesting and should awaken the Church to the great missionary task which must be pushed with all possible speed and power in the new world which is to arise in Moslem lands following the Second World War.

J. Christy Wilson

Managing Your Mind, by S. H. Kraines and E. S. Thetford. The Macmillan Company, New York, 1945. Pp. 374. $2.75.

First published in 1943, this is the fifth reprint of a book so good one deeply regrets it is not better. Eighteen chapters discuss every phase of the subject from a pragmatic, largely behaviorist viewpoint.

Man's age-long quest for health and happiness is interfered with and complicated by the demands of civilization, and also by his capacity to seek both goals in ways more complex than are possible to the animal. As a result of delaying physiologic and emotional tendency to immediate action, various tensions arise in the individual, expressing themselves in disguised corporeal and mental reactions. Our unconscious formation of habits and attitudes gives occasion for a plea to make our habits our allies and not our enemies. The various factors are discussed which lead to focussing strain on different bodily organs, heart symptoms, stomach symptoms, and a wide range of other corporeal disturbances. There is an excellent discussion of psychological mechanisms, both the defense and pleasure-substitute kind,—repressions, regressions, fixations, negativeness, as well as compensations, phantasies, identifications, etc. There is a good chapter on sex and marriage.

The authors develop a "realistic" philosophy of life, which consists of making the most of our health, happiness, and success, by avoiding abstract idealisms, and by embracing a social utilitarianism. All truth is "relative," and the Aristotelian "mean" is advocated. Intellectual objectivity and emotional stability is sought in facing social limitations, and one's own liabilities and assets. Maturity consists in avoiding intolerance, self-blame and guilt feelings, grudge-bearing, feelings of inferiority, and the martyr complex. Methods are suggested for cultivating self-reliance and courage. The last chapter proposes to change society by helping the individual to change himself.

The style is not technical, sometimes flatly colloquial; the medical, neurological, and psychiatric knowledge is adequate, the range of discussion wide; the case examples adequate and well-chosen. No one can read the book without great benefit. It leads to serious self-examination, and new appreciation of the troubles of others. It will help parents, teachers, clergy. It "debunks" a good deal of faith-healing and quack psychotherapy.

But the heart of the whole matter is missed. The philosophy is instrumental, left-wing humanist. There is no trace of faith in God, no understanding of the New Testament; the rare reference to theology, and Christ, and Paul is just utterly inadequate, or worse. There is no deep sense of sin, guilt, forgiveness, repentance; the peace from God, the calm of trust, the reinforcement of the self from above. Even the psychology, like so much behaviorism, is guilty of unending equivocation, which mixes up or identifies nerve and "cortical" process with logical thought, personal responsibility and choice. It is a pity such a sane useful book knows nothing of the deeper ethic and religion, and so should advocate a psychotherapy which merits the ultimate failure of "valiant dust that builds on dust and guarding calls not thee to guard."

John E. Kuizenga

Calvinism, by Arthur Dakin. The Westminster Press, Philadelphia, 1946. Pp. 228. $2.75.

A new book on Calvinism may be at once an event and a prophecy. The author has been for twenty-one years the president of Bristol Baptist College, and the president of the Baptist Union of Great Britain and Ireland 1945-46 The book aims "to give a concise statement of

what Calvinism is, and some indication of its influence," both purposes being well accomplished. The additional discussion of "some aspects of Calvinism" is certainly no less valuable.

Part I, Calvinism as a Dogmatic System, has six chapters in analysis and exposition of the Institutes, and takes half the book. This part is really well done, as well done probably as it could be in so brief a statement.

Part II, Calvinism as an Ecclesiastical System, has three chapters, on The Organization and the Ministry, Calvinism on the Continent of Europe, and Calvinism in the English-speaking world. This is condensed, discriminating history. The first chapter (Chapt. 7) is a discussion of Calvin's view of the Church, the Ministry, and Church Discipline. The second, (Chapt. 8) Calvinism on the Continent, discusses the actual organization and operation under conditions in Geneva, the spread to Switzerland, Germany, The Netherlands, and France. The last of the three (Chapt. 9) does the same for Scotland, England, and the New World. Here are fifty pages packed with excellent matter.

Part III, Some Aspects of Calvinism, is full of excellent thought. Two chapters (10, 11) pay high tribute to Calvin's work giving Scripture its wide vogue and influence, and present a careful study of the objective and the experimental principle. The Calvinistic Way of Life (Chapt. 12) is, perhaps, the best in the book. Two chapters (13, 14) are a good discussion of Calvinism's bearing on the Social Order, and on the Church and State. The last chapter (15) on the Revived Interest in Calvinism, discusses Barth as a return to Calvin, and the significance of the whole is interpreted by the closing sentences of the author's Preface: "The study of Calvinism at the present time is something more than a mere reading of the past. . . . History it is, but it readily passes over into a challenge to us, as once again we face the urgent task of creating a truly Christian civilization, in which the glory of God and the good of man are achieved."

On page 225 is a brief, excellent outline analysis of the Institutes.

The book may be confidently commended as an introduction, if one remembers it cannot escape the limitations of an introduction. Read against the background of a good life of Calvin, a good history of the time, the Institutes, the Tracts, the Commentaries (passim), the book is helpful. Read as a substitute it is skeletal, even misleading; one misses Calvin's piety, humility, sanity, breadth, balance, courage, grandeur. Also one is irked by an assumption of modern superiority, like the jibe that Calvin thought the truth could be enclosed between the pages of a book, or the idea that Calvin's devotion to Scripture shut him up to a static theology, or the suggestion we can never again take Calvin's view of Scripture. Either the author should let Calvin speak, or else, if he have superiority, he should set it forth and let the reader judge. But withal, one is thankful for a man who testifies that reading the Institutes through steadily has been a stimulating experience, and desires that others also should gain acquaintance "with the *summa* of all Christian theology."

JOHN E. KUIZENGA

Preaching From Samuel, by Andrew W. Blackwood. Abingdon-Cokesbury, Nashville and New York, 1946. Pp. 256. $2.00.

This latest book from Dr. Blackwood's prolific pen reveals him at his best. Herein we see him as the competent Biblical expositor, the master of homiletic art, the skilful teacher, and the fatherly spiritual counsellor. He believes that preachers should preach the Bible, and, in this book, shows "how to use the twin books of Samuel in preparing timely effective sermons on Rebuilding a Nation for God."

This is not a commentary on the books of Samuel, but is the best book we have seen on the preaching values and ideas in these books. These pages "open up all sorts of 'leads' into fertile ground ready for the preacher." Dr. Blackwood says he has not attempted to put these materials into finished homiletical form, but rather simply "to uncover the available preaching metal, from the purest gold to the crudest iron." There are thirty-four chapters in the book, each of which contains one or more sermon possibilities.

The book is clear, interesting, suggestive, timely, practical, and full of good illustrations, quotations, and sermon ideas. Its tone is that of sound piety, reverence, sympathy, tolerance, graciousness, and loyalty to the basic doctrines of the Christian faith. It contains a vast amount and variety of sound wisdom, practical common sense, spiritual insights, and splendid adaptations of Bible truth to modern life and its problems. We sincerely recommend this book to all preachers of the Word.

FARIS D. WHITESELL

Northern Baptist Theological Seminary,
Chicago, Ill.

Philosophy in American Education, by Brand Blanshard, *et al.* Harper and

Brothers, New York, 1945. Pp. xiii, 306. $3.00.

This book is of special interest to college teachers, but at the same time deserves more general reading. It was first projected early in 1943 with a proposal to the American Philosophical Association that an inquiry be made into the state of philosophy in American education and that there be an attempt to formulate "the function of philosophy in liberal education and in the development of a free and reflective life in the community" (quoted p. vii). A commission was formed, the Rockefeller Foundation awarded a grant, and more than two years later the inquiry resulted in the writing of this book by the five members of the Commission. While they voice no official positions of the American Philosophical Association, the members of the Commission were supported in the writing by a wide base of actual contributions and a strong participating interest on the part of the members and adherents of the organization.

The five professors of philosophy who wrote the book are Brand Blanshard of Swarthmore College, Curt J. Ducasse of Brown University, Charles W. Hendel of Yale University, Arthur E. Murphy of the University of Illinois, and Max C. Otto of the University of Wisconsin. The book is enhanced by the fact that the division of labor in the writing is indicated in the finished work. While much agreement among the authors is in evidence, differences of viewpoint show clearly as the reader is passed along from one author to the other and back again. The two opening chapters comprising Part I, entitled, "The Contemporary Situation," are written by Blanshard and Murphy, respectively. Part II, on "The Task of Philosophy," is comprised of five chapters, one written by each of the five authors. The phases of philosophy's task which are mentioned range from the professional philosopher, through the work of philosophy in the college, to its function in public life and its far-reaching service to civilization. Each writer also offers a chapter in Part III which deals with the task of teaching philosophy. The specific considerations are: the place of philosophy in general education, basic courses needed by students majoring in philosophy, courses for students majoring in other fields but needing a broad foundation in philosophy, the graduate-study problem of developing qualified teachers of philosophy, and finally, something on putting philosophy to work in community life.

Based on conferences in all parts of the country and a great number of letters, the survey of the contemporary situation is objective and critical. The apparent indifference of many philosophers to the concerns of the common man, as well as the welter of conflicting voices, are two conditions which are taken up for analysis and criticism. While philosophy must be occupied with many refinements which go beyond common sense, it is agreed that it must be relevant to the experience of all men. And regarding the conflicts in contemporary thought, there is the intimation that greater unanimity is in the offing than characterized the period between the two wars.

One of the chief concerns, both in considering the task of philosophy and the job of teaching it, is the need for integration in education. Helping to supply unity of understanding and outlook, it is held, is a function to be filled by philosophy more than any other discipline. However, integration is not to be supplied by any simple device, such as a survey course, an integration course, a comprehensive examination, the distribution of the teachers of philosophy among the various departments of the college, much less the one-hundred best books. A liberal education will become an integrating experience for the student only when the specialists teaching in different fields comprehend and teach their specialties in the context of their relation to other fields. This calls for consistent adherence to principles in curriculum construction. It will also mean "philosophy of" courses in the different departments. Philosophy departments, however, must remain intact, for philosophy "is a discipline with its own work to do" (p. 249) at the same time that it may be applied in providing the comprehensive context in which to relate other fields of study.

But what about the place of religion and theology? Of course, this is a book on *philosophy* in American education. While primary consideration is not given to the function of religion in American education, it is of interest to note that the general tone is not one of unfriendliness to religion. A naturalistic conception of man, Ducasse observes (p. 122), is espoused by some as dogmatically as the supernaturalism it denounces has been embraced by others. He also terms B. H. Bode's theory that "all learning is a matter of making over experience in terms of what we can do with things..." (quoted p. 123) as an uncritical theory of knowledge which is narrowly anthropocentric.

The philosophers become most critical of themselves when they talk about the work of the graduate schools in preparing teachers of

philosophy. This is recognized by Hendel to be as difficult a task as it is significant. It is encouraging to note the voiced dissatisfaction with what has been done so far and with the quality of teaching, exceptions being made of course for outstanding good examples here and there. The standard set is a high one, not so simple as to be achieved by offering attractive scholarships. Some of the conditions needed are graduate students of rare ability, not large in numbers, willingness on their part to endure a long and hard road of study, and opportunities for real run-of-the-mill teaching. The kind of teaching experience needed will never be gained by leading occasional discussions of fellow students sharing the same academic environment. We feel that these same conditions must be supplied if we are to equip effective teachers of religion, as well.

J. Donald Butler

COMING EVENTS

Below are listed events for the coming year which should be of special interest to the alumni:

September 16,	10:30 a.m.	Opening Address in Miller Chapel by Dr. Stuart Nye Hutchison of Pittsburgh
October 10,	7:30 p.m.	Address by Professor Emil Brunner
October 11,	10:15 a.m.	Address by Dr. Brunner
October 15,	2:00 p.m.	Stated Meeting of the Board of Trustees
October 15,	6:15 p.m.	Trustee-Faculty Dinner
October 17,	4:00-6 p.m.	Faculty Reception to new students
October 21, 22, 24,	7:30 p.m.	Mission Lectures by Dr. T. Z. Koo
October 23,	5:00 p.m.	Mission Lecture by Dr. T. Z. Koo
November 12,	7:30 p.m.	Public worship in the First Church. Sermon by the Rev. Frederick W. Evans, D.D., Moderator of the General Assembly
December 2,	1:40 p.m.	Second Term classes begin
December 17,	7:30 p.m.	Christmas Program. Miller Chapel
January 21,	7:30 p.m.	Public worship in Miller Chapel. Sermon by the Rev. R. J. McCracken, D.D., pastor of the Riverside Church, New York City
March 3,	1:40 p.m.	Third Term classes begin
March 12		Day of Convocation
April 21-24		Stone Lectures by Dr. W. A. Visser 'T Hooft
May 18,	4:00 p.m.	Baccalaureate Service and Communion, Miller Chapel
May 19,	10:15 a.m.	Stated Meeting of the Board of Trustees
	12:30 p.m.	Club and Class Reunion Luncheons
	4:00 p.m.	President's Reception, Springdale
	6:30 p.m.	Alumni Banquet, Whiteley Gymnasium
May 20,	10:30 a.m.	Annual Commencement

PUBLICATIONS BY THE FACULTY

The following bibliographical list has been compiled from information supplied by members of the faculty regarding their books, articles, reviews, and other publications which appeared during the calendar year of 1945. The frequently occurring abbreviation *P. S. Bulletin* is to be read *Princeton Seminary Bulletin.*

GEORGES A. BARROIS

Presenting Aquinas to Reformed Theologians (Th.D. dissertation, Princeton Theological Seminary), pp. 325.

Contributor of several maps to *The Westminster Historical Atlas to the Bible,* Philadelphia, The Westminster Press.

ANDREW W. BLACKWOOD

Pastoral Work, Philadelphia, The Westminster Press, pp. 252.

Preaching in Time of Reconstruction, Great Neck, New York, The Pulpit Press, pp. 63.

"Selecting Religious Books," *Pulpit Digest,* July, pp. 6.

"Preaching in War-Time," a book list, *Bulletin* of the General Theological Library, Boston, April, pp. 3.

"The Gospel in the Rainbow," *The American Pulpit Series,* vol. 8, Abingdon-Cokesbury Press, pp. 76-90.

JOHN SUTHERLAND BONNELL

"The Beginning of Wisdom," *Theology Today,* vol. 1, no. 4 (January), 439-440.

"Lincoln," *Bulletin* of the National Republican Club (March).

"One World or Chaos—Which?" *The Chaplain* (July).

"The Art of Listening," *The Review and Expositor* (July).

"The Art of Listening," *The Religious Digest* (September).

"Spiritual Counseling," *The Review and Expositor* (October).

"Helpful Words for Times of Strain and Tension," *Current Religious Thought* (November).

Nine Radio Addresses, *The Presbyterian* (weekly, October to December).

Eight Sermons in *The Fifth Avenue Voice* (January to December).

Solving Your Life's Problems (pamphlet).

J. DONALD BUTLER

"The Training of Resourceful Ministers of Education for the Church," *P. S. Bulletin,* vol. 38, no. 4. pp. 10-13.

Rev. of John S. Brubacher and others, *The Public School and Spiritual Values,* in *Theology Today,* vol. 2, no. 4 (July), pp. 280-282.

Rev. of John T. Wahlquist, *The Philosophy of American Education,* in *P. S. Bulletin,* vol. 39, no. 2. pp. 52-53.

Rev. of Anna Y. Reed, *Guidance and Personnel Services in Education,* in *P. S. Bulletin,* vol. 39, no. 2. p. 53.

CHARLES T. FRITSCH

A Supplementary Hebrew Grammar, privately printed, pp. 33.

Rev. of S. N. Kramer, *Sumerian Mythology,* in *American Journal of Philology,* vol. 66, no. 3 (July), pp. 324-326.

Rev. of G. E. Wright, *The Challenge of Israel's Faith,* in *Theology Today,* vol. 1, no. 4 (Jan.), pp. 550-552.

"Three Thousand Babylonian Clay Tablets," *P. S. Bulletin,* March, pp. 8-9.

Rev. of R. E. Wolfe, *Meet Amos and Hosea,* in *P. S. Bulletin,* Nov., pp. 44-45.

KENNETH S. GAPP

Rev. of Leonard Hodgson, *Theology in an Age of Science,* in *P. S. Bulletin,* vol. 39, no. 2 (November), pp. 50-51.

Rev. of Henry P. Van Dusen, ed., *The Christian Answer,* in *P. S. Bulletin,* vol. 39, no. 2 (November), pp. 49-50.

Book Review Editor of *Theology Today.*

HENRY S. GEHMAN

"Note on II Kings 19:25 and Isaiah 37:27," *Journal of Biblical Literature,* vol. 64, pp. iv-v.

Rev. of *The Babylonian Talmud—in Selection,* edited and translated by Leo Auerbach, in *The Westminster Bookman,* vol. 4, no. 4 (Jan.-Feb.), pp. 19-20.

Rev. of Ferdinand M. Isserman, *This is Judaism, ibid.* (Mar.-Apr.), pp. 14-15; also in *Moslem World,* vol. 35 (Oct.), p. 345.

Rev. of Walter J. Fischel, *The Jews of Kur-*

distan a Hundred Years Ago, in *Moslem World*, vol. 35 (Oct.), pp. 345-346.

Rev. of Walter Clay Lowdermilk, *Palestine —Land of Promise*, *ibid.* (July), pp. 254-256.

Rev. of R. B. Y. Scott, *The Relevance of the Prophets*, in *P. S. Bulletin*, vol. 38 (March), pp. 32-33.

Rev. of H. H. Rowley, *The Relevance of the Bible*, *ibid.*, p. 33.

Rev. of George Barclay, *The Bible Speaks to our Day*, *ibid.*, (Nov.), p. 42.

Rev. of *The Westminster Historical Atlas to the Bible*, edited by George Ernest Wright and Floyd Vivian Filson, *ibid.*, pp. 42-43.

Contributing editor of *The American Journal of Archaeology*.

Member of editorial council, *Theology Today*.

ELMER G. HOMRIGHAUSEN

"The Mission of the Sunday School Teacher," *Religious Digest*, April (reprinted from *The All-American Newspaper Magazine*).

"The Church and Today's Problems," *Religious Digest*, February (digest of report on Evangelism to the Federal Council).

Rev. of E. Stanley Jones, *The Christ of the American Road*, in *Christendom*, vol. 10, no. 1.

"Evangelism," *The Messenger*, March 20, April 3, April 17.

"The Dimensions of the Christian Life," *The American Pulpit Series*, vol. 5, Abingdon-Cokesbury Press, pp. 78-97.

"Communicating the Christian Faith," *Theology Today*, vol. 1, no. 4 (January), pp. 487-504.

Rev. of W. C. Bower, *Church and State in Education*, and C. H. Moehlman, *School and Church—The American Way*, in *Theology Today*, vol. 1, no. 4 (January), pp. 565-567.

Rev. of L. J. Sherrill, *The Rise of Christian Education*, in *Theology Today*, vol. 1, no. 4 (January), pp. 559-561.

JOSEPH L. HROMÁDKA

Doom and Resurrection, Richmond, Va., Madrus House, pp. 122. Introduction by John A. Mackay.

"Jesus Christ and the Present Distress," *Theology Today*, vol. 2, no. 1 (April), pp. 19-33.

S druhého břehu [*From the Other Shore*], New York, N.Y. Listy Publishing Co. (with Dr. Otakar Odlozilik), pp. 306.

Naše dnešní orientace [*Our Present Orientation*], Prague, Hencl Publishing Co., pp. 32.

EDWARD J. JURJI

"Islamic Determinism and the Divine Purpose," *Crisis Christology*, Summer, pp. 32-45.

Rev. of H. A. Wieschoff, *Colonial Policy in Africa*, in *P. S. Bulletin*, vol. 38, no. 4, p. 42.

Rev. of Lawrence E. Browne, *The Prospects for Islam*, in *P. S. Bulletin*, vol. 38, no. 4, p. 42.

Associate Editor, *Moslem World Quarterly*.

Chairman, Book Review Committee, *P. S. Bulletin*.

HUGH T. KERR, JR.

"A Decade of *Pulpit* Texts," *The Pulpit*, vol. 16, no. 7 (July), pp. 164f.

"John Calvin," *World Book Encyclopedia*, 34th ed.

Rev. of W. K. Anderson, *Protestantism*, in *Theology Today*, vol. 1, no. 4 (January), p. 556.

Rev. of F. C. Grant, *Can We Still Believe in Immortality?* in *P. S. Bulletin*, vol. 38, no. 4 (March), pp. 41f.

Rev. of H. A. Bosley, *The Philosophical Heritage of the Christian Faith*, in *The Westminster Bookman*, Mar.-Apr., p. 6.

Rev. of D. T. Jenkins, *The Nature of Catholicity*, and A. G. Hebert, *The Form of the Church*, in *Theology Today*, vol. 2, no. 1 (April), p. 138.

Rev. of R. B. Perry, *The Hope of Immortality*, in *The Westminster Bookman*, May-June, p. 17.

Rev. of L. D. Weatherhead, *The Will of God*, in *The Westminster Bookman*, Sept.-Oct., p. 19.

Rev. of H. H. Stroup, *The Jehovah's Witnesses*, in *The Westminster Bookman*, Sept.-Oct., p. 27.

Rev. of O. T. Allis, *Prophecy and the Church*, in *Theology Today*, vol. 2, no. 3 (October), p. 420.

Rev. of W. L. Sperry, *Religion and Our Divided Denominations*, in *P. S. Bulletin*, vol. 39, no. 2 (November), p. 48.

Rev. of J. N. Neve, *Churches and Sects of Christendom*, in *P. S. Bulletin*, vol. 39, no. 2 (November), pp. 48f.

Associate Editor of *Theology Today*.

Contributor of quarterly section "Theological Table-Talk," in *Theology Today*.

Contributor of "Book Review Commentary," in *The Presbyterian*, Jan. 11, Mar. 22, June 14.

HOWARD T. KUIST

Associate Editor of *The Union Seminary Review*, Richmond, Virginia.

Rev. of Mary Ellen Chase, *The Bible and the Common Reader*, in *Westminster Bookman*, vol. 4., no. 4 (March-April), pp. 11-12.

Rev. of Benjamin Rice Lacy, Jr., *Revivals in*

the Midst of the Years, in *P. S. Bulletin*, vol. 38, no. 4 (March), pp. 39-40.

Rev. of Albertus Pieters, *Notes on Genesis*, in *P. S. Bulletin*, vol. 38, no. 4 (March), pp. 33-34.

Rev. of Richard Guggenheimer, *Sight and Insight*, in *P. S. Bulletin*, vol. 39, no. 2 (November), p. 43.

FREDERICK W. LOETSCHER

"The Presbyterian Conception of the Church," *The Nature of the Church, A Report of the American Theological Committee of the Continuation Committee, World Conference on Faith and Order*, pp. 94-101.

Rev. of J. L. Neve, *A History of Christian Thought*, vol. 1, in *Theology Today*, vol. 2, pp. 134-136.

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William Mather Lewis

The following Memorial Minute to President William Mather Lewis was read by The Reverend Dr. Benjamin F. Farber, Secretary of the Board of Trustees:

On November 11, 1945, Dr. William Mather Lewis was driving to his home in Colebrook, Connecticut, when he was stricken with a heart attack. In a short time he entered into the rest that remaineth to the people of God.

It is with a very real sense of the great loss we have sustained that the Board of Trustees of the Theological Seminary of the Presbyterian Church in the United States of America records this minute of esteem and affection for one who had been a member of this Board since 1932.

William Mather Lewis, son of The Reverend James and Mary Farrand Lewis, was born in Howell, Michigan, on March 24, 1878. Beginning his collegiate training at Knox College he received his A.B. from Lake Forest College in 1900. From 1900 to 1903 he taught in Illinois College from which he received his A.M. in 1902. Then followed three years of teaching in Lake Forest College. In 1906 he became the Headmaster of Lake Forest Academy and served that institution until 1913. After a year of study abroad he returned to become the Mayor of Lake Forest, Illinois, where he had been President of the Board of Education from 1911 to 1913.

Between the years 1917 and 1923 Dr. Lewis served as Executive Secretary of the National Committee of Patriotic Societies; as Director of the Savings Division of the United States Treasury Department; and Chief of the Education Service of the Chamber of Commerce of the United States. In 1923 he became President of George Washington University. Four years later he went to Easton, Pennsylvania, as the President of Lafayette College where he served with distinction and an ever-widening influence in educational and public affairs until his retirement on July 1, 1945.

The list of honorary degrees and public recognitions conferred upon Dr. Lewis were many and varied. They tell of the high regard in which he was held by his fellow-educators and his fellow-citizens. His achievements in the field of education were marked by sound judgment, executive ability and strong leadership. His services to community, state, and nation reflected his genuine love for his fellow men, his sense of obligation to them and his devotion to the country he loved. Wherever he went he inspired confidence and warmed the hearts of his fellows by his personality, wisdom, and devotion.

As a member and an elder in the Presbyterian Church, his life was one of humble consecration and devoted service. He was never too preoccupied in other activities to respond to any call of the church he loved. He was one of the few laymen to be elected as the Moderator of the Synod of Pennsylvania. Staunch in his faith, he revealed the deeprooted New England traditions from which he sprang. A man of real piety and conviction, he spoke for the teachings of his Lord by precept and example.

As a member of this Board, Dr. Lewis endeared himself to all of us by his charming personality, his fine judgments, his helpful suggestions, his sense of humor and his faithful performance of his duties. We honor the memory of his Christian manhood and rejoice in the conspicuous services he rendered throughout his life. We are deeply grateful for his wise counsel as a member of this Board and record our esteem and affection for him.

We extend to his widow, Mrs. Ruth Durand Lewis, to his daughter, Mrs. Sarah L. Betts, and to his two grandchildren our deep sympathy in their great loss and instruct the Secretary of this Board to send to them a transcript of this Memorial Minute.

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